THE

# FREEMASONS'

# MONTHLY MAGAZINE.

---

BY CHARLES W. MOORE,
CORRESPONDING GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS

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VOLUME XXIX.

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TO

MY FRIEND

JOSEPH D. EVANS, ESQ.,

Past Grand Master of the Grand Lodge of New York,

IN TOKEN OF

MY APPRECIATION OF HIS CHARACTER AS A GENTLEMAN, AND OF HIS EMINENT SERVICES AS A MASON,

This Volume of the Freemasons' Magazine

IS

AFFECTIONATELY DEDICATED

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## THE TEMPLAR-NOMENCLATURE.

### UNIFORMITY OF TITLES IN THE ORDER ESTABLISHED.

The following Report was accepted by a unanimous vote of the Grand Encampment of Massachusetts and Rhode Island, at its semi-annual communication, in Boston, on the 8th of May last, and referred to the annual assembly at Providence, on the 29th of October, ult., when it was unanimously adopted:

Boston, May 8, 1869.

The Committee to whom was referred the Address of the M.E. Grand Master of the Grand Encampment of the United States, delivered before this Grand Body, at its annual assembly in October last, and also the subject of the nomenclature of this Grand Encampment, respectfully submit the following

### REPORT.

The nomenclature used by this Grand Encampment and its subordinates in characterizing themselves, and bodies of corresponding rank and character in other sections of the United States, and also in designating their principal officers, is that by which the Order of Knights Templars was originally organized in this country, more than half a century ago. It is that by which Templar-Masonry in its various forms and divisions, until within a few years past, was everywhere on this continent known and recognized, and under which it has grown up from a tender exotic plant to a strong and vigorous oak, whose branches cover the whole land, and under whose shadow thousands of Templar-Knights annually unite in recognizing the Great Founder of Christianity, by their devotions at a common shrine of Christian Brotherhood.

To those of our elder Brethren who were contemporaneous with the fathers of this Grand Encampment, this nomenclature is consecrated by long and familiar usage, and endeared by the many pleasant memories which surround it. And hence it is but a natural emotion of the affections, — a strong manifestation of enduring love for early associations, — that they should look upon any change or modification of it with disfavor. They were educated in the belief that any changes in Masonry, however apparently unimportant, were to be regarded as destructive of its unity, and dangerous to its stabillty and endurance, as a distinct and exclusive fraternity. In this belief, your committee have also been educated, and they yield to none in their attachments to the lessons of their early teachers. They fully appreciate the importance of the closest uniformity attainable in every department of the Order, — each according to its own peculiar forms and necessities. The Brother, the Companion, and the Sir Knight, must each be able to meet the brother of his own grade on a common platform, to recognize him by the same terms, and speak to him in the same language, or the vital principle of Masonic universality is wanting. The unity of the particular branch of the Order wherein such a difference is found to exist, is destroyed. There is a break in the chain which should bind it together in one homogeneous whole.

And this is the precise condition of the present Templar organization of this country. The connection is broken. A link in the chain of fraternal concord and unity is wanting. The evidence of this, is the anomalous relation which this Grand Body sustains to its sister Grand Commanderies; towards all of whom, without an exception, it stands out isolated and in an attitude of apparent antagonism. Why this is so, is a question which your committee need not discuss. The M.E. Grand Master has done this with distinguished ability and thoroughness, in the able address which has elicited this Report. He has appealed to the record, and demonstrated, with irresistible power, that the changes in the fundamental law of the Order which have contributed to produce it, was your own work; not alone and singly, but in concurrence with your equals in General Convention assembled.

He has also shown that this Grand Encampment is in duty and knightly honor bound to respect them, until they are lawfully and constitutionally abrogated. From this conclusion there is no escape. Whether judicious or otherwise, they were made in a lawful manner, and by an authority whose laws and edicts this Grand Body, in common with every other Grand Commandery from Maine to California, is under the highest obligations to acknowledge and obey. Whether they be such as we could all desire, or whether they were originally authorized by the usages of the Order, is not now an open question. The discussion has been foreclosed by the unanimous action of our sister Grand Encampments throughout the country, and it is left for us either to take the result as it stands, or to accept repudiation of the supreme authority and secession as the only alternative. So grave a step the Grand Encampment of Massachusetts and Rhode Island is not prepared to take. It is not prepared to array itself in open hostility to a superior power of its own creating, — a power which, in its confiding trust, has done it the honor to select for its presiding officer one of its own distinguished sons. It is not prepared to tarnish the purity of its hitherto spotless record, nor to forget what is due to the memory of the dead past, by encouraging disloyalty and insubordination in the living present. On the contrary, it recognizes and accepts in all its fulness, as the rule of its own conduct, that the Masonic Government is a government of laws, and that the highest duty of the subordinate is submission to the lawfully constituted authorities. The institution of Masonry, organized on the principle of fraternal confidence and equality, can stand on no other foundation. Remove this, and allow that disloyalty and insubordination, under any circumstances, are right and justifiable, and the beautiful temple of our Order, now admirable in all its symmetrical proportions, is transformed into a theatre of anarchy and strife; all reliable government is at an end, and the mad spirit of faction reigns triumphantly over the milder rule of subordination and order.

Entertaining these views of the duties and obligations due from this Grand Encampment to the supreme head of the Order in the United States, and recognizing the importance of perfect harmony and agreement in the working of the machinery of its government, in all its details, your committee recommend the adoption of the following

*Order:* That the Constitution of this Grand Encampment be so altered and amended as to conform, in its nomenclature, and in all other respects, to the provisions and requirements of the Constitution of the Grand Encampment of the United States.

Charles W. Moore,
Benjamin Dean,
Thomas A. Doyle,
A. A. Dame,
W. F. Salmon.

The adoption of the foregoing Report by the Grand Encampment of this jurisdiction, happily removes a long-pending and unpleasant cause of disagreement in the Templar organizations of this country, which, at one time, threatened a serious disruption in this branch of Masonry. It originated, in the year 1859, in a revision of the Constitution of the General Grand Encampment, at Hartford, Conn., when a proposition was brought forward and adopted, without consultation with the State Grand Encampments, to discontinue the use of the peculiar nomenclature by which the Order here was originally organized, and to substitute for it one which was thought to be more in conformity with the usages of the ancient Templars. The wisdom, if not the truth, of this proposition was doubted, and strongly objected to by several of the State Grand Encampments; some of which went so far as to withdraw their allegiance and dissolve their connection with the Supreme Body. They, however, subsequently became reconciled, and, for the sake of preserving the integrity of the Order, submitted to what they felt to be an unnecessary, if not an unauthorized grievance. The Grand Encampment of Massachusetts and Rhode Island, without sympathizing with the recusants, or taking any active part in the controversy, or wavering in its allegiance to the head of the Order, contented itself with allowing the subject to remain in abeyance, and permitting, at their option, such new Encampments as it might thereafter constitute, to conform to the new regulation. The old Encampments, some of which were in existence and assisted at the organization of the General Grand Body, claimed the privilege, as an inherent and imprescriptible right, to retain their original name and titles. How well this claim was founded, it is not now necessary to inquire. It is enough that the parent body continued to hold the anomalous relation in which it had placed itself, or been placed by the action of the superior power, up to the time of the adoption of the above report, which removes the whole ground of complaint, and restores the unity of the Order throughout the country,

## GRAND ORIENT OF FRANCE.

The recent intermeddling of the Grand Orient of France with the jurisdictional rights of the Grand Lodge of Louisiana, in recognizing and endorsing the action of a spurious and illegal Masonic organization in the City of New Orleans, under the title of a Supreme Council, claiming the powers of a Grand Lodge, and assuming to establish Lodges of Symbolic Masonry in that State, has, everywhere in this country, met with resistance and condemnation. Both of the Supreme Councils, through their proper officers, and most of the Grand Lodges, have denounced it in justly severe terms, while several of them have suspended their Masonic relations and intercourse with the offending Body, and its subordinates. And, we regret to learn, that the Grand Orient at a recent session of that Body at Paris, when the subject was brought to its attention by an official communication from the Grand Lodge of New York, after a lengthy discussion, laid it upon the table, to be taken up at some future time; or, most probably, not to be taken up at all. The matter was one of too much importance to be disposed of in this way, and the Grand Orient should have felt that, whatever the justice of the complaint may be, its own dignity was concerned in giving to it, or any other communication from a Grand Lodge in every respect its equal, a respectful and candid consideration. This it failed to do, and meanly took occasion to mark its contempt for the complaint, by passing a spiteful resolution, suspending official relations with Grand Lodges everywhere over the world, that should presume to act contrary to a line of policy prescribed by itself!

The course of the Grand Orient, both in respect to its interference with the legal rites of a sister Grand Lodge, as well as in the recognition of an illegal Masonic organization, and its subsequent treatment of a very proper and reasonable complaint, to which it had unfortunately subjected itself, is, of course, to be regretted; because, the Masonic intercourse of the principal cities of the United States with Paris is probably greater than with any other point in Europe, and is annually increasing. And though this consideration furnishes no reason why we should submit to a wrong on the part of our French Brethren, it does furnish ground for regret that any disruption of the kindly relations which have heretofore subsisted between the two parties, should have taken place; while at the same time it leads us earnestly to hope that the measures now in progress, may lead to an early reconciliation of the difficulties.

The Grand Master, General Mellinet, who has just resigned his post as Commander of the National Guards of Paris, is a Brother of little Masonic experience, but of distingushed executive ability, and has managed the affairs of the Grand Orient with great success, and reduced the Lodges under its jurisdiction to a condition of discipline and order, unknown to them on his accession to the Grand Mastership. He is a soldier of decided opinions, and a firmness amounting to what might, without much exaggeration, be called stubbornness. This may, perhaps, embarrass and delay the settlement for a short time, but of a favorable result at an early day, we think there can be no reasonable doubt.

Our own Grand Lodge has declared itself on the subject, in a lengthy and able report, which has been laid before the Grand Orient, and in which, without resorting to any more stringent measures, it invites that Grand Body to a careful reconsideration of its own action, and its bearings upon the rights of the sister Grand Lodge, the violation of whose jurisdiction it sanctions and defends. Other Grand Lodges in this country have thought proper to take a more decided stand. As a specimen of which, we give the following from the late Annual Address of the M.W. Brother Pease, Grand Master of the Grand Lodge of Wisconsin:

> "A controversy has arisen between the Grand Lodge of Louisiana and the Grand Orient of France, which has assumed such proportions as to demand the consideration and action of all other Grand Lodges in the civilized world, and which addresses itself with peculiar force to those existing on the American Continent. A spurious organization, styling itself the 'Supreme Council of the A. and A.S Rite in and for the Sovereign and Independent State of Louisiana,' has been established at New Orleans, which, disregarding some of the ancient landmarks of our Order, assumes control over the Symbolic Degrees, and, ignoring the Grand Lodge of Louisiana, and setting at defiance its authority, arrogates to itself the power to establish Lodges of Symbolic Masonry within that jurisdiction. This so-called Supreme Grand Council was established in 1858. Left to its own resources, frowned upon by all intelligent American Masons, and recognized by none of them, it languished into utter insignificance, and soon would have sunk into oblivion. But on the 5th of November, 1868, to the surprise of the universal Masonic world, the Grand Orient of France, actuated by motives which it is impossible to fathom, promulgated a decree, based upon a previous report of 'A. Hamite, 33°, member of the Council of the Order,' recognizing the Supreme Grand Council of the A. and A. S. Rite of the Sovereign and Independent State of Louisiana, with all its usurpations of Masonic authority, establishing official and friendly relations with it, tendering aid and co-operation, and assurance that the ties which henceforth unite these two Masonic powers will be intimately strengthened by the reciprocal appointment of representatives. By this course the Grand Orient of France is exerting her influence in aid of an unjustifiable attempt to invade and usurp the jurisdiction of a sister Grand Lodge, and to overthrow her legitimate authority. The facts briefly narrated, present a case which calls for the prompt and decided action of every American Grand Lodge."

This portion of the Grand Master's address was referred to the Committee on Jurisprudence, who subsequently reported the following resolutions, which were unanimously adopted:

> *Resolved,* That all Masonic correspondence and fraternal relations between the Grand Lodge of the State of Wisconsin and the Grand Orient of France, cease and be discontinued, and no Mason owing allegiance to that Grand Body, or to any branch thereof, within the State of Louisiana, or elsewhere, be recognized as such in this jurisdiction, during the continuance of their interference with the jurisdictional rights of the Grand Lodge of Louisiana, or while they shall claim any rights of jurisdiction over any matter pertaining to the symbolic degrees of Masonry in this country.
>
> *Resolved,* That a duly authenticated copy of the above report and resolution be transmitted to the Grand Orient of France.

The French Masonic periodicals are discussing the subject with much earnestness, and probably with as much intelligence and fairness as could reasonably be expected of them, for it is very difficult to make our French Brethren understand either the government or conventionalities of the Order in this country. The Masonic World (*Le Monde Maconnique*), one of the best of these periodicals at Paris, for September, contains an elaborate and candidly written review of the controversy, as seen from the French stand-point, by its distinguished editor, Ill. Br. Caubet. It however assumes that the question is to be determined by the legal rights of the Southern Supreme Council, within its own jurisdiction, including the State of Louisiana; and this is the precise block over which our French Brethren are continually stumbling, whenever they undertake to discusss questions in American Masonic policy. It is difficult to make them understand that the Supreme Councils of this country have no control over or legal connection with, its Grand Lodges; that the two parties are distinct organizations, wholly independent of each other, differing in their forms of government, in the degrees they cultivate, and in their esoteric workings. When they can learn to comprehend this fact in its fullness, they will then perceive that the Supreme Council of the South has no concern whatever in the violation of the jurisdiction of the Grand Lodge of Louisiana, though it has a grave complaint against the Grand Orient on its own account; but with this the Grand Lodges of the United States have not assumed to interfere; thus, very properly, leaving the Supreme Councils to look after their own interest, and contenting themselves with the vindication of the lawful rights of their own grade.

## A LEAF FROM THE OLDEN TIME.

We have been politely favored by R.W. Br. Robert H. Waterman, of Albany, N.Y., with a partial examination of the early records of the Master's Lodge, established in that city in 1762, from which we extract a few short paragraphs, which may be of interest to some of our readers, as showing the peculiar customs of our Brethren at that early period of Masonry in this country.

Under date, April, 1768, we find that Br. Stringer, Treasurer of the Lodge, and Br. Van Rensellear, "paid 6d each for coming too late." And this was a regulation which seems to have been very rigidly enforced during the early years of the Lodge. In June, 1770, "Br. Hogan paid his fine for coming after the hour, 6d., which was given to the Tyler, which makes up 4s. in fines delivered to him, to purchase a pair of genteel snuffers for the use of the Lodge." And it appears that on the 20th of the same month, the Tyler delivered the "genteel snuffers" which he was ordered to buy, "for which," says the Record, "remains yet due, 6d"; which balance was liquidated as follows: "Br. Hogan paid a fine of 6d. for coming after the hour, which was paid to the Tyler in full, for the snuffers." But Br. Hogan, disliking this second fine, or the appropriating of it to the snuffer-fund, desired "that his name may be erased out of the By-Laws," which was accordingly done, "and he is no longer to be looked upon as a member."

Under date of January, 1772, we find the following: "It is resolved that the Lodge furnish the Tyler with twelve pint bowls, out of the fund of the Lodge, which he is to be accountable for; if any is broke, the person breaking one, is to pay 8d. for the same. Br. Van Rensellear, is to furnish the Tyler with two quart bowls, which, if broke, is to be paid for by the person breaking the same."

In the following month of February, the W.M. Samuel Stringer, and Br. Jeremiah V. Rensellear, were fined 6d. each, for coming too late.

In December, 1773, a donation was made to St. Peter's Church, Albany, for the purchase of an organ. And under date of January 9, 1778, we find the following interesting entry: "The petition of Brigadier Gen. John Starke, being presented to the Body, he was ballotted for, met with the unanimous consent of the members present, and was initiated accordingly."

The following, which appears under date of April 25, 1785, would be decidedly out of place in the Records of a Lodge at the present day, but at the time referred to, it was no more objectionable, than the use of "liquor" at funerals and the dedication of churches, both of which were then regarded as a matter of course: "Br. Gerritt Lansing made a motion, which was seconded by Br. Douw Fronda, that the fines arising from the non-attendance of members, and coming after the hour, shall be appropriated to the use of Liquor, for the good of the Lodge, when called from labor to refreshment." "Paid for Liquor, 2s."

"Br. Bleecker was fined 4s. for going out without permission."

In November, 1788, it was

"*Resolved*, That the Treasurer take order to procure for the use of the Lodge, one quarter cask of Lisbon or Sherry wine, 5 gallons Spirits, 2 loaves sugar, and 2 dozen glasses." And in the following January, it was voted "That no Brother be allowed to drink more than half a pint of wine, each Lodge night," and the Stewards were ordered to "pay strict attention to the above."

Grand Lodge of Ireland. — The Most Worshipful Grand Master, M.H. Rice, of Indiana, has been pleased to appoint Sir Kt. and Br. William Glenn, formerly of Indianapolis, now of Dublin, Ireland, the Grand Representative of the Most Worshipful Grand Lodge of Indiana, near the M.W. Grand Lodge of Ireland.

## ANTI-MASONRY IN ITS OLD RESORTS.

THOSE of our readers who were connected with our Institution, and took an active part in its life-struggle with its bitter and persecuting enemies, between the years 1828 and 1834, will be interested, and perhaps amused, with the following account of an anti-Masonic meeting, recently held in the meeting-house formerly occupied by the notorious Rev. Moses Thacher, in the neighboring town of North Wrentham, and from which he was dismissed soon after his expulsion from Masonry. He was one of the meanest and vilest anti-Masons in the State. Being a man of some popular talent, he managed, so strong had the anti-Masonic party in his district become, to get himself elected to a seat in the State Senate, where he served one year, to the disgust of its more decent members, and the disgrace of the Commonwealth. We had supposed that both he and his co-laborer, Samuel D. Green (the latter of whom figures in the following account), had both "gone to their own place;" but it should seem that they have not yet accomplished all the evil for which they were originally intended. We do not however fear anything very serious from the present movement:

> The great wave of political excitement which swept over the country many years ago, bearing down and temporarily beclouding Masonry, has something of its spirit remaining at the present day. As the predjudices which existed and influenced that movement have gradually disappeared, the order has recovered its lost influence, and in place of being a despised and insufferable outcast among associations, has become more general and more powerful than ever before. But while the Order has so quickly and completely recovered its position, and a large number of newer and less imposing societies have arisen and flourished, much of the old feeling against their secret principle exists, and occasionally finds expression. This is much more common in the West than here. There the subject is more frequently discussed, and there are some signs of a reaction.
>
> Last year there was organized at Pittsburg a "National Association of Christians Opposed to Secret Societies," in which thirteen denominations were represented, and Senator Pomeroy and others have occasionally spoken against the principle of secret organizations. A meeting of this character was held at North Wrentham, Mass., yesterday, and the day was occupied with prayer and exhortation against all descriptions of secret societies. The place selected was one where the question formerly caused great bitterness and dissension in religious circles, and where the feelings engendered by it have not by any means died out. The society which worshipped in the little ancient church, whose dilapidated steeple attracts the eye of every passer upon the Boston, Hartford and Erie Railroad, divided upon this question, and the part of the society which was formed into another church, still refuses its membership to any adherent of secret orders. For this reason North Wrentham was probably chosen by the originators of the meeting as the most favorable place.

> The prime mover in all the business of the day was Rev. J. Blanchard, President of a Calvanistic institution of learning in Wheaton, Illinois. His ideas upon the subject were uttered with much vehemence and a great deal of exaggeration, which made some of his remarks extremely ridiculous. The meeting commenced in the morning, but as only half a dozen or so of each sex were present, organization was postponed, and the time mostly spent in prayer.
>
> Before adjourning for dinner, Mr. Harrison Prescott, of Newton, was chosen Moderator, and Rev. Mr. Dickinson, of Foxboro', Scribe. In the afternoon a list of questions was brought up for consideration, and the three to which the attention of the meeting was more especially directed were: "How do secret societies affect the churches of Christ?" "What is the duty of Ministers and Christians toward these separate orders?" and what is the relation of other secret societies to Masonry?"
>
> Rev. Mr. Blanchard commenced his remarks upon the subject by reading from "The Boston Journal" an account of the Centennial Celebration of St. Andrew's Royal Chapter, in September. Afterward he read a long paper, assailing and ridiculing the Masonic organization in every way, shape, and manner. He described the magnificence of the Boston Masonic Temple, into which he had lately wandered, and said that it exceeded any of the London Club Houses in costly and luxurious furnishings. He went there for statistics, which he did not succeed in obtaining. He found that they had just been having a banquet; that they employed negro servants; that at their ball the ladies had danced with the members till after twelve, P.M., etc., etc., all of which he characterized as scandalous to the last degree. The speaker evidently regarded Masonry as the one great evil which threatens to overpower Christianity and civil liberty in America. He cautioned his hearers that the leaders in the Order were members of all political parties, and meant to control all, and that men joined the lodges in order to obtain political promotion. And he urged the churches not to repeat their fatal error in relation to slavery, and create an infidel party by letting secret societies alone, as they created the Theodore Parker and Garrison party by letting slavery alone. Somebody is bound to oppose them, and if the churches do not, infidels will do it, to spite Christians. Masonry is the worst kind of heathenism, with a Christless, pagan, creed, and a self-projecting worship. By their oath that they believe in one Supreme God they contradict the Orthodox creed; and their forms are so much more dangerous than Popery as thieves in the house are more dangerous than thieves out of it. He brought up a large number of other charges—asserting that the Order was irresponsible; that it wasted vast sums of money; that it tended to disturb the marriage relation, etc. He closed with a strong appeal to the descendants of Pilgrims to stand up for liberty, asserting that it was for just such evils that they fled to these shores.
>
> Mr. Samuel D. Green, of Chelsea, formerly a member of the Masonic Order, gave some reminiscences of his connection with the Order, and explained the oaths and obligations of the first four degrees.

Rev. I. N. Tarbox said that it is the nature of all great moral movements to begin in a small way and gradually increase in power and prevalence. He had always been convinced that Masonry was most injurious to society and hostile to the Church of Christ. He believed a great many virtuous men were drawn into the Order without realizing their position, and were drawn along through the degrees by fear of exposure. There was something peculiarly audacious about Masonry, which makes it a most formidable enemy to the cause of righteousness, and he believed that there was an evil in all secret societies, which was greatly to be feared.

Rev. N. S. Dickinson, of Foxboro', was the next speaker. He attempted to show the inherent ungodliness of Masonry, in that its ritual was in direct antagonism to the religion of Christ, and that its quotations from the Holy Scriptures were mutilated; that the whole tendency of the teachings of the Order was unfavorable to Christianity, and calculated to undermine the strict doctrines of the Orthodox, and to infuse a low type of doctrine and creed. He would not permit any form of secret organization to take part in any of his religious exercises on a funeral occasion. The other classes of secret societies — Good Templars, etc. — he thought were merely recruiting ground for Masonry.

Several resolutions were offered at the conclusion of these remarks. Rev. Mr. Blanchard offered the following:

*Resolved,* That in our deliberate judgment the Pilgrim Society ought at once to take up the corner stone of the Pilgrim Monument at Plymouth, and remove from the cavity in the same the plate on which the names of the Grand Lodge of Masons, in this State, with its grand officers, appear above those of the Governor of Massachusetts and the President of the United States; and that all imprints and inscriptions of the sect of Free Masons should be erased, by law, from all our public buildings and monuments, as subversive of the idea of popular government, and tending to make Free Masonry the religion of the State.

Rev. I. N. Tarbox offered a statement, which it is proposed to have published, recommending moderation and discretion in reference to the subject, and that as there were numerous members of churches who had joined the Lodges in good faith, and who would feel that their rights were infringed upon if they were rudely assailed, the utmost care should be used in dealing with them; and also recommending that a day of fasting and prayer be observed.

The resolutions were passed and the meeting then adjourned. About fifty persons were present in the afternoon. — *Boston Journal.*

Norfolk County was the hot-bed of anti-Masonry, having its central fire at North Wrentham, where it raged with a violence and malignancy characteristic only of fanatics and devils. It scattered churches and families to the four winds, and converted the before peaceful and happy village into a place fit only for the residence of evil spirits. God forbid that it should ever again be subjected to such a moral and social desolation.

## CENTENNIAL OF ST. ANDREW'S ROYAL ARCH CHAPTER.

The centennial anniversary of the organization in this city of St. Andrew's Royal Arch Chapter, occurred on Tuesday, September 29, and was celebrated in a becoming spirit by the members of the body, assisted by distinguished representatives of the fraternity from other States. The exercises took place at the Masonic Temple, and were held during the afternoon and evening. The afternoon was devoted to the centennial celebration proper, the proceedings being of a formal character and applying particularly to the affairs and history of the Chapter. In the evening a levee was held, in which the social and musical elements predominated. Each occasion was an interesting one to the Masons assembled—the first on account of the intellectual feast presented to them, and the second for the genial and kindly feelings which prevailed.

The exercises in the afternoon took place in Sutton Hall, at which time there were present a company of about one hundred and fifty gentlemen, including in their number the Mayor of the city and several other distinguished personages. A. F. Chapman, Most Excellent High Priest, occupied the chair. The services were opened with a performance on the organ, after which the Committee of Arrangements presented their report. At the conclusion of the preliminary business, the presiding officer announced the Committee of Arrangements as a committee to escort the distinguished visitors, who had come to attend the celebration, into the room. They accordingly retired, and returned escorting the following gentlemen: Dr. J. M. Austin, of New York; R. S. Bruns, of Charleston, South Carolina; Thomas A. Doyle, of Providence, Rhode Island; James Kimball, of Salem; Henry Chickering, of Pittsfield; Charles A. Welch, of Waltham, Mass. Companion William Parkman then unrolled and read the charter of the St. Andrew's Royal Arch Chapter. The Masonic choir next rendered in a most admirable manner, the devotional hymn, "Jubilate Deo;" after which M.E. High Priest Chapman delivered an address of welcome. The speaker said it was the wish of the Order he represented to give the guests a most cordial welcome to their *sanctum sanctorum.* Within this hall there abided harmony and peace. Being therefore of their faith, he desired the guests, in closing, to be of them and with them in all they did, for they were very, very welcome. The Chaplain of the Lodge, Rev. Companion John P. Robinson, next proceeded to the centre and offered a devout supplication to the Most High. A centennial ode, written for the occasion by Companion Wm. T. Adams (Oliver Optic), was sung by the choir, Messrs. Barnabee and Whitney rendering alternate solos in base, and the others accompanying in the chorus.

### THE CENTENNIAL ODE.

Hail, Mystic Art! from ages gone,
In triumph to the present borne,
Thy years in centuries still roll on
While Time's vast wrecks the mighty mourn.

Hail, Mystic Art! whose altar's blaze
Grand Masters saw in ancient days;
Hail, Mystic Art! whose altar's light
Still flames before our wondering sight.

The Temple, built by God's command;
The kingly craftsmen, widow's son,
And all the vast masonic band
That reared its stately walls, are gone;
Glory to God! the Art still lives;
Light to the faithful still it gives;
Faith, Hope, and Charity proclaims;
Honors and loves its hallowed names.

A hundred years are but a day,
O Mystic Art! in thy long line;
But, glorying in our years, we lay
Our Century on thy ancient shrine.
Take up the Wreath of Years we give,
O Mystic Art! and let it live,
Garnered with ages past, to bloom,
Like the acacia, o'er our tomb.

Beneath the mighty Mystic Arch,
That joins the Present and the Past,
The ages still shall grandly march,
The Arch shall ages yet outlast.
Truth ever mighty must prevail,
Light to the faithful ne'er shall fail;
Then, dare we, in this vale of tears,
Pledge thee another Hundred Years.

### THE ORATION.

Companion William Sewall Gardner, the Grand Master of the Grand Lodge of Massachusetts, was introduced and delivered the oration. He first glanced over the important historical events which had transpired in the world during the past century, and made mention of several of the great men who had flourished in this time. The present year, he said, besides marking the centennial anniversary of the great naturalist, Humboldt, was the three hundreth anniversary of the birth of Hervey, the discoverer of the circulation of the blood, the four hundreth anniversary of the birth of Michaelvelli, the Italian statesman, and the thirteen hundreth anniversary of the birth of Mahomet. The figures 69 had a mystical importance well known to the fraternity of Masons.

The speaker then turned his attention to the history of Masonry, particularly as it applied to the establishment of the Royal Arch degrees. He said the time had gone by when it was deemed heretical to examine too closely, or question the truth of doubtful authority, in regard to early Masonic traditions. He hoped what was now dark and unintelligible in this respect, would be cleared away by patient and thorough investigation. He then went on with a review of the break between the Masons of Great Britain during the earlier part of the last century, which led to the final separation of the brotherhood into two wings, styled the Ancient and the Modern Masons. It was from this source the Royal Arch Chapters originated. The speaker traced the spread of this controversy across the Atlantic, until it had affected the Masonic Lodges already established on this continent. The ritual of the Ancients claimed to be more extended and complete than the others, and a fourth degree was added, the one beyond Master Mason being styled the Holy Royal Arch. Instructive data were then given, showing the rapid spread of the Royal Arch Order on both sides of the sea. In New England, Royal Arch Lodges were formed in Newburyport, Providence, and other places, which flourished up to the time of the Revolutionary War, but during the time of strife were temporarily in abeyance. With the return of peace and the establishment of the republic, they were again revived, and have grown and flourished with vigor ever since. Allusion was next made to the union of the two grand wings of the Masonic Order in England in the year 1813, and their harmonious co-operation since then. The various changes in the titles of officers and in the ritual were also described. The oration was concluded with an eloquent peroration, in which the speaker said that the order of Masonry was not based upon the formalities of its ritual, which were but ephemeral, but on the Divine principles which underlie them all.

At the close of the address a hymn of thanksgiving, written for the occasion, was sung, and the company then separated for an intermission till evening.

### RECEPTION IN THE EVENING.

In the evening, at 8 o'clock, there was a reception, and a very brilliant affair it was. Some hundred or more ladies and gentlemen were present. Many of the ladies were in full dress and made an elegant appearance. Nearly the entire building was open to visitors, and not a few availed themselves of the opportunity to inspect the same — a privilege that does not often occur. The first portion of the evening was pleasantly devoted to music. The programme was well selected, and gave much satisfaction to all present. Besides the regular printed programme, Mr. H. C. Barnabee sung and impersonated "Mrs. Watkins' Party," and "The Rheumatics," which created much amusement. The vocal exercises closed with the singing of an original hymn, written for the occasion by Comp. Adams, to the tune of "Auld Lang Syne," and in which the company joined. The concert took place in the Sutton Hall, the headquarters of the Grand Lodge.

At its conclusion, the company were invited to partake of refreshments, which were served in several apartments on two floors. These were abundant and sumptuous. The tables were handsomely ornamented with flowers. Following this was dancing. This amusement was prolonged to a late hour. The entire occasion was admirably carried out and afforded much entertainment to all present. Let us hope that the future has in store many returns to the St. Andrew of a like day.

[The above imperfect sketch is condensed from an account of the celebration in the "Journal." An official report will probably be published, with the address, when we shall refer to it again.]

# THE OBJECT OF A CHARTER.

Dear Bro. Moore. — I feel somewhat a delicacy in submitting an opinion adversely to that which is currently entertained by the Craft in regard to the object and qualities of a warrant, but viewing this matter as a prevailing error without utility, I feel free to open the subject and direct attention to it. As it involves no danger nor prejudice to the fundamental principles of the institution and contemplates no innovation to the old land marks, an argument on the subject of the true character of a warrant may be indulged in with impunity. This article was induced by perceiving the following decision recently made by a Grand Master, on the subject of requiring, in effect, the warrant to be present before the lodge can be opened or proceed to business. He says: "When a Master, through negligence or design, does not attend with the warrant and open his lodge at its regular communication for four weeks, and the ensuing week is the one at which the annual election should be held, and fears are entertained that he will not allow the lodge then to be opened, the D.D.G. Master will be ordered to attend officially and open the lodge and hold the election." . . . . Although this decision is in harmony with the universal idea held by the fraternity in regard to the functions of a warrant, it is erroneous in principle as it virtually changes the relative position the warrant holds to the body. It is an instrument intended to protect a Lodge of Masons in certain rights and privileges, and is the *portable evidence* of their lawful existence as a lodge. It is in this latter feature of its character its principal virtue and importance consists. Instead of viewing it as conveying authority to participate in and enjoy the privileges accorded to a lodge, it is made by such ruling and practice an indispensable component of the lodge it authorized the body to open, thus perverting its true and legitimate character.

It is not at all likely that the Grand Master, whose decision on this subject is here introduced, deemed it necessary to penetrate the subject in this direction beyond the prevailing opinion, but has taken the custom as an established fact, and decided in accordance therewith. The ancient charges are entirely silent on the subject. Neither do the constitutions or rituals attribute to it the peculiar virtues which are ascribed to it by this decision, as in making its presence a *sine qui non* to the formal opening of lodges under its authority. Without carefully scrutinizing the language defining a lodge, as given in the lecture of the first degree, this error, which is so prevalent, may easily have been adopted as the correct rule, viz.: "A Lodge is a certain number of Masons duly assembled, *with* the Holy Bible, Square and Compasses, *having* a charter or warrant empowering them to work." It will readily be perceived here that the Holy Bible, square and compasses are made essential elements in opening a lodge assembled for lodge purposes, and that the warrant is merely the instrument which they must lawfully hold empowering them to do so.

It is true that a distinguished writer on Masonic Jurisprudence, whose intellectual abstractions — with all respect — have done much to unsettle the common sense practical operations of the institution, as well as to enlighten

the brotherhood, — is very emphatic in laying it down as law that "no lodge can be opened or proceed to business unless it (the warrant) be present." . . . "And if it should be taken out of the room during the session of the lodge the authority of the Master ceases." As there is no direct law appearing from which such an opinion is derived, the idea must have originated with himself, growing out of some governing principle which is not apparent or deducible from any of the ancient or modern regulations which have come to the general knowledge of the Craft.

Should such a rule be rigidly applied, a lodge would, in innumerable instances, be thrown into inextricable confusion. This theory is as much an abstraction as the inherent right of Masons to congregate and open a lodge indiscriminately, which has long since been waived or surrendered. All will concede the fact, that a lodge cannot hold a lawful existence without a charter or warrant from some competent authority. "It is called a warrant of constitution because it is the instrument which authorizes or warrants the persons therein named to open and constitute a lodge." And it must be conceded that this constituted Lodge of Masons can do no Masonic work nor transact Masonic business, unless a certain number of its members, including an authorized officer, be present. The ritual prescribes a certain form of ceremonies, both in opening and closing a lodge, and the ancient rules, and Master's covenant require a strict conformity thereto. These regulations cannot be departed from with impunity, and never are disregarded, except it is done by violence. It is also required that there shall be stated and may be special or emergent communications of the lodge. Whenever the latter occur the members *are to be duly notified* thereof. Now what would be the effect, should the theory of this writer be put into practical operation? If the functions of a Master cease on the withdrawal of the warrant from the room, the lodge itself necessarily loses its vitality and becomes defunct from the same cause. If a lodge cannot be opened except the warrant be present, it certainly cannot remain open, in form, a moment during its absence. There is scarcely a meeting at which the warrant is not taken from the room by a Committee sent out to examine visitors. Indeed, it is not unfrequently the case that the Master, having the warrant in his pocket, will pass in and out of the room several times during the evening. When this is done, in either case, what is the situation of the lodge in the meantime? If the lodge loses its functions by such an act it can scarcely regain its lost life by simply a return of the warrant. It can hardly be possible it was intended to convey the idea that a lodge may be alternately opened and closed by passing the warrant in and out of the room as you would in turn snuff out and re-light a taper.

In endeavoring to trace this theory to a practical result we are lost in a labyrinth of metaphysics. There is such a variance between this principle and the internal arrangements of the Masonic system of government and management that they cannot be made to work harmoniously into each other. If such a ruling could be made practicable it would really be a matter of but little importance whether the doctrine is correct or not. But as this cannot be done, while maintaining the present usages of a lodge, and the regulation is not universally complied with, it should be abandoned as hurtful to a lodge and demoralizing to the brotherhood. A non-compliance to any Masonic law or mandate, or any relaxation from a scrupulous adherence to the obligations or covenants assumed by the craft weaken the solemn ties which give strength and beauty to the Masonic Edifice.

With due deference it is therefore submitted that although the possession of a warrant is imperative on a Lodge of Masons, still it is not necessarily vital that its presence be required to give legality to the opening; that its virtue and force lie in the legislative act of the Grand Lodge creating the lodge, as expressed in the warrant, and that the lodge receives vitality through the ceremonials of constitution and the installation of its officers, and that it is a matter of no moment whether the warrant be in the lodge-room or anywhere else so long as it is in the custody of the lodge and remains unrevoked.

To strengthen this position it will only be necessary to recur to the fact that the mere possession of the warrant does not cover a wrong. It does not make a spurious or clandestine lodge a lawful one. Although the custody of the parchment is *prima facie* evidence of regularity, it is not conclusive that the lodge is in good standing. The warrant may have been revoked or annulled, but withheld, as has frequently been the case in the experience of some Grand Jurisdictions. Although we know that the possession of a warrant, under such circumstances, affords no lawful shelter to the recusants, that they are deprived entirely of its privileges, and the lodge virtually dissolved, yet it can readily be perceived how parties, placed under such disabilities, may take advantage of the color of protection so amply afforded them by the theory which such a decision sets forth. Yours in fraternal love.

D.

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Papal Intolerance. — As evidence of the progress of liberal principles in those Catholic countries heretofore most opposed to Freemasonry, we are happy to state that since our last issue, we have received the second number of the first volume of the "*Boletim Official do Grand Oriente Lusitano*," published by the Masonic authorities at Lisbon, the capital of Portugal; which, taken in connection with the fact announced elsewhere, of a recent public Masonic funeral in Madrid, the capital of Spain, one would suppose to be sufficiently significant to arouse the fears of his Holiness of Rome. The subject will probably receive the earnest consideration of the approaching Ecumenical Council; for the evidence it affords of the increase of liberal principles and the corresponding weakening of the bigotry and intolerance of the papal power in the older countries of Europe, cannot be safely disregarded by that body.

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The Lodge of "Three White Lillies" (zu den 3 weisen Lilien), at Zamesvar, Hungary, which was organized in 1784, but suppressed by imperial yranny some years ago, was resuscitated on April 3, 1869.

## ST. PAUL'S LODGE, GROTON.

This fine old Lodge celebrated its seventy-second anniversary on Monday, the 18th of October, when, — having elected its officers, and transacted its ordinary business in the forenoon, — it was honored by the presence of a delegation from the M.W. Grand Lodge, consisting of the R.W. Henry Perkins, District Deputy Grand Master for the Seventh District; R.W. Brs. Salmon, Dudley, and Norcross, of Lowell; and the R.W. Brs. Parkman and Moore, of Boston. There was a very general attendance of the members of the Lodge, as is usual on these interesting occasions; many of them coming from a distance of eight or ten miles for the purpose. As already stated, the Lodge is usually opened about ten o'clock in the morning, when the regular business is transacted, and, at about one o'clock, the members with their guests, partake of their annual dinner together, at the old public house in the village. He who understands the composition and character of an old-fashioned New-England dinner, its variety and cookery, its roast (not baked) turkeys, and their savory dressings; its pumpkin-pies and baked puddings, with all the et cetera which go to make up a "great spread," can alone appreciate the excellence of these "St. Paul" annual feasts. They make no pretensions to style, though they embody a vast deal of personal comfort and social enjoyment. And our Brethren look forward to their annual return, as when boys they anticipated an approaching national anniversary or county muster, and when their ideas of a "good time" were to be realized. "After-dinner speeches," as usual on such occasions, constitute a concomitant part of the table-ceremonial. At the late meeting this duty was performed by Brs. Perkins, District Deputy G.M.; Parkman, Moore, Salmon, Dudley, of the Delegation; Needham, Judd, E.D., and L. S. Bancroft, and others. The speakers were well received, and occupied about an hour or an hour and a half, when the tables were dismissed, and the Brethren repaired to the Lodge-room, where the District Deputy and his officers performed the duties of their appointment, inspecting the books and work of the Lodge, for the past, and installing the officers for the current year, as follows:

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|---|---|---|---|
| A. M. Adams, | W.M. | David Cram, | S.D. |
| Mowry Lapham, | S.W. | Wm. F. Patch, | J.D. |
| H. W. Eldredge, | J.W. | S. L. Sheple, | S.S. |
| Andrew Spaulding, | Treas. | Geo. Parkhurst, | J.S. |
| A. S. Lawrence, | Sec. | A.S. Lawton, | M. |
| L. S. Bancroft, | Chap. | Moses Gill, | Tyler. |

It may not be out of place to add, in conclusion, that no Lodge in this jurisdiction has had the honor of initiating a larger number of the strong and able men of the State, or can present a more interesting history; which latter should be written up for the benefit of others than the members of the Lodge.

# PORTRAIT GALLERY OF LIVING MASONS. — No. II.

BY J.W. BR. TISDALE.

## ABNER BOURNE THOMPSON

Past Grand Master of the Grand Lodge, Past Grand High Priest of the Grand Chapter, Past Grand Commander of the Grand Commandery, Past Grand Master of the Council of Royal and Select Masters of the State of Maine, Past Grand Standard-Bearer of the Grand Encampment of the United States, and Past Grand Treasurer of the Supreme Council, S.G.I.G. 33° A.A. Scottish Rite for the Nothern Masonic Jurisdiction of the United States, was born at Middleborough, Plymouth County, Massachusetts, on the 22d of September, 1797, whence, in his youth, he removed to Boston, and from there, in 1817, to Brunswick, Maine. There he has ever since continued to reside; and having selected mercantile business for a pursuit, has been long actively engaged in the avocation of his choice.

Our brother has held a prominent position among the militia of the State. Since the year 1821, he has been an officer, and held various positions, from Lieutenant to Major-General. In 1834, he was Adjutant and Quartermaster-General of the State, and retained both until 1841. In February, 1847, he was appointed Lieutenant-Colonel of the Ninth Regiment, United States Infantry; but in the month of July following, he resigned his commission. In the prosecution of the military claim against the Federal Government, for expenses incurred in protecting her notheastern frontier, in 1839, he was three years State agent. In the civil offices of the State, he was in 1831–32, State Treasurer, and, in 1856, a senator in the Legislature of the State.

Our brother was initiated into Masonry, in United Lodge, No. 8, at Brunswick, Maine, in March, 1823, was passed and raised shortly after, and has been several times — having previously filled other places and stations in the Lodge — its Master. It is worthy of record, that, with the exception of Portland Lodge, No. 1, at Portland, his Lodge was the only one which mantained its organization, and held its regular meetings, during the whole period of the anti-Masonic tempest. In the Grand Lodge, he reached the highest honors, and presided over its deliberations with dignity and impartiality.

In CAPITULAR MASONRY, our companion was advanced, passed the Oriental chair, permitted to be present at the celebration of the Cap-stone, and exalted in Montgomery Royal Arch Chapter, No. 2, at Bath, he filled several stations, and was twice its High Priest, the last time in 1854. He subsequently withdrew from that Chapter, and affiliated with St. Paul's Chapter No. 14, at Brunswick, of which he is now the Treasurer. In May, 1853, he was elected Deputy Grand High Priest of the Grand Chapter; re-elected May, 1854; in 1855, elected Grand High Priest, and re-elected in 1856. On the 14th of May, 1847, M.E. Charles B. Smith, President, conferred on him the Order of High Priesthood, at Portland.

In CRYPTIC MASONRY, he explored the vaults in 1850, when he received, in his adopted State, the degrees of Royal and Select Master. In May, 1854, he received the degree of Super Excellent Master, in the Council of R. and S. Masters, in Boston. He filled the station of Th.I.G.M., of Mount Vernon Council No. 2, at Brunswick, and reached the highest honors in the Grand Council of the State of Maine.

In the CHIVALRIC ORDER, he was created and dubbed a Knight Templar, in Boston Commandery, Boston, Mass., in March, 1845, there being no Subordinate Chapters in his State at that time, the Grand Commandery of Maine not being organized until May 5, 1852. His present affiliation is, we believe, with Maine Commandery No. 1, at Gardiner, Maine, in which he filled many stations, including that of Em. Commander. In the Grand Commandery of the State, he filled several offices, even to the highest. In the Grand Encampment of the United States, he has the rank of a Past Grand Standard-Bearer, to which he was elected at Hartford, Conn., in 1856, and re-elected at Chicago, Ill., in 1859.

In INEFFABLE MASONRY, the degees of the Ancient Accepted Scottish Rite, including the 32°, were conferred on him, at the Grand East, in Boston, Mass., March, 1853. He is now Second Lieutenant-Commander of Maine Consistory, and a member of Dunlap Chapter, Rose Croix, of Portland Council of Princes of Jerusalem, and of Yates Grand Lodge of Perfection, all at Portland.

In 1861 he was elevated to the 33° at the annual meeting of the Supreme Council S.G.I.G. 33°, for the Northern Masonic Jurisdiction, at Boston, the seat of the Grand Orient. In 1864, on the resignation of Ill. Brother William Parkman as Grand Treasurer, Ill. Bro. Thompson was unanimously elected to fill the vacancy, and was installed into office, resigning at the same time his office as Deputy of the Supreme Council of the State of Maine. He held the keys of office until the union of the Scottish Rite Masons in the Northern Jurisdiction, in May, 1867. He is now an active member of the Supreme Council, and was re-elected Deputy for the State of Maine.

As a presiding officer, our excellent brother has ever been courteous and dignified, faultless in his decisions, thus proving that he studied in a correct school, and looked beyond the mere parrot teachings of those whose memories of questions and answers constitute their brains and Masonic stock-in-trade, whose smattering of the ritual is deemed by them, and, alas, too many others, as of more importance than the knowledge of the history, philosophy and jurisprudence of the Society.

Our Ill. Brother speaks but seldom, and then to the purpose and well; his manner is pleasing, and his gesture quiet. He is a man who would command attention in a Masonic assembly or legislative forum. As an address writer he, as Grand High Priest, as in all his other effusions, confined himself to local subjects demanding attention; and his remarks, while as brief as possible, were well worded. Indeed Maine was of old famous for valuing the *multum in parvo*, in preference to the *parvum in multo*; and hence, we formerly never got from her chiefs those long-winded, over-strained attempts at rhetoric, which but swell the printer's bills of too many grand bodies.

# BROTHERS, STAND FAST.

BY REV. M. B. SMITH, THIRTY-SECOND DEGREE, P.M., P.H.P.

BROTHERS, STAND FAST! To the craft be true,
As our fathers were before us;
We stand on the rock of Jehovah's Word,
And the Banner of love floats o'er us.
Our cause is just, and the holy trust
Of Love we cannot surrender,
But, hand in hand, each one must stand,
Our household's firm defender.

Brother, STAND FAST! Tho' the thunder rolls
And the forked lightning flashes,
And the torch of the bigot is madly raised
To lay our fair temple in ashes —
Its fabric grand, will doubtless stand,
Unscathed by the storm that rages —
Built on a rock, it outlives the shock,
As of past, so of coming ages.

Brother, STAND FAST! Let no paltry fears
From the path of duty move you;
The hand of Jehovah controls the storm,
And the trial is sent to prove you.
"Quit you like men," and rend each chain —
By bigotry forged — asunder;
Not one should fear when God is near,
Above, around, and under.

Brothers, STAND FAST! The great I AM
Gives strength to bear man's sneering,
And more is gained by steadfastness
And loving, than by fearing.
In every fold of God's household
We share with you this burden,
And the great love of God above
Will give to each the guerdon.

Brothers, STAND FAST! For God and Truth,
Forgiving — loving — blessing;
Your God will give — what men deny —
COMMUNION worth possessing,
His free reward — a treasury stored,
A cup of bliss o'erflowing;
A golden yield from Love's own field,
To crown your faithful sowing.

# SPURIOUS FREEMASONRY; OR, THE RITE OF MEMPHIS.

As the advocate of Freemansory, pure and undefiled, and the enemy of whatever may be attempted to be foisted on an unsuspicious, if not over-confiding brotherhood, in its guise, we with pleasure transfer the following from our cotemporary the Freemason, published at London, England, under date of April 3d ult. It is as applicable at this side of the great herring-pond, where Masonic charlatans abound, as in the "ould country."

"As astrology is a corruption of astronomy, and idolatry a perversion of religion, so is the abyss of vanity and falsehood known as the 'Rite of Memphis,' an equally deplorable distortion of Freemasonry.

"We are induced to use very strong language in allusion to this pretended rite, from the fact that its adherents have dared to erect their "*ateliers*" or workshops in the heart of London, and because they now claim to be connected, on terms of amity and alliance with some Masonic bodies on the Continent, notably with one or two Lodges in the south of France, and even with the Supreme Council of the 33d degree at Turin.

"It will probably be within the recollection of many of our readers that a deputation from this spurious body had the temerity to present themselves before Garibaldi, on his arrival in this country, as the representatives of Freemasonry in England.

"It will also be remembered that the authorities of Grand Lodge issued a strong circular on October 24, 1859, warning all lodges and brethren against holding communication with the pseudo Lodge of 'Philadelphes' a branch of the Order of Memphis. We grieve to learn however, that, doubtless in ignorance of this caution, some members of English Lodges have given countenance to the 'Philadelphes' by attending their soirees and balls, where, tricked out in fantastic finery, as 'Hierophants of the star of Tirius,' 'Foreign Pontiffs of Eleusis,' and Grand Masters of the Redoubtable Sadah,' these impostors libel the sacred simplicity and purity of our noble craft."

. . . . . . "And if it be true as alleged by the impostors in their own organ, that any regular body of continental Freemasons has given countenance to their insolent pretentions — for, let it be noted, they profess to make Freemasons — if it be true that any foreign Masonic jurisdiction is prepared to support them in their attempt to violate the laws of England, by holding meetings as an illegally-constituted secret society, we say it deliberately, such a governing Masonic body ought to be placed under the ban of the Craft Universal, and solemnly excluded from the great Masonic family."

This so-called Memphis Masonry has been tabooed by several Grand Jurisdictions in the United States (Wisconsin, &c., for instance), and would have been, without doubt, more generally placed under the ban, were it not considered by the other grand bodies as too transparent a swindle for any but fools to be entrapped in. — *Pomeroy's Democrat.*

## WITHIN THE LODGE.

THE transactions of a Lodge, in its varied Masonic duties, are secret as to the rest of the world. Inasmuch as its business relates exclusively to masonry, and none but Masons are interested in it, therefore none but Masons should know what transpires therein. It is an offence, therefore against masonic usage, as well as fraternal confidence, for one to reveal to a profane any of the transactions within the Lodge. In the by-laws of some Lodges it is provided that if a *visitor* should be guilty of such an offence, he shall be denied the privilege of visiting it in the future; and if a *member* should so far forget himself he shall be liable to such penalty as the Lodge shall see proper to inflict.

To reveal to one not a Mason what has transpired within the Lodge *may* be productive of very serious consequences. This is the case especially when the business in action is upon a petition for initiation, and consequent inquiry into character. It is necessary in such cases, to speak with frankness and freedom, if anything is said; but it must also be in the strictest confidence. The necessity for this is obvious to any one who will reflect a moment. We do not wish to injure any one, but rather do him good; yet we owe it to the Order to discuss the fitness of applicants with the utmost freedom, sometimes, which would not be proper before the world. Now, if such things are repeated outside the tyled door, an unintentional injury may be done to the applicant. But the rule does not apply only to the case referred to; everything done within the Lodge should be—*must* be—kept there,—"in the repository of faithful breasts."

The violation of this confidence has always been considered a grave Masonic offence, and drew upon the offender a suitable punishment. In the course of our reading recently we met with a case which occurred in a lodge in Scotland, we believe it was in Ayr, the brother had been found guilty of "communicating to outside persons, in a clandestine and illegal manner, the whole supposed proceedings of St. Paul's Lodge, and defaming the character and government of said Lodge." Such an offence, we are sorry to say, is not *very* uncommon even in this day of general masonic intelligence. The brother was tried and found guilty of the offence as charged, and the sentence was:

That he be suspended from his office for two months from the date hereof; and that upon the first montly meeting after this term is expired, he shall in open Lodge read the following: "I have been guilty of a crime highly prejudicial to the good order of society and the interests of St. Paul's Lodge; and I declare this to be a proof of my contrition, and hope it may be a warning to all members, and in case of a complaint, that they may lay it in a legal manner before an open Lodge, and not be misled by those who neither consider their own nor the interests of the Lodge."

This occurred in 1811, and shows how strict our brethren were a half century since, in enforcing proper discipline among the members.

We need not speak of the evils resulting from a deriliction of duty among Masons in matters of this kind: they occur, too often,—and the consequences are sad indeed. We knew a case of this kind: a brother applied to a member of another Lodge, in a neighboring town, for information about the character of an applicant who formerly resided there. Under the strictest injunctions of secrecy it was given. But, untrue to his masonic duty, the brother receiving the information (which was of an unfavorable character,) immediately communicated it to the applicant. The result was the personal ill will of the applicant towards the informer, which was never removed. This repeating to the applicant the information received, was entirely unnecessary, and was the more aggravated because secrecy had been enjoined, and the informer had given the information as he had received it from other Masons, on inquiry, as he had no *personal* knowlege of the applicant.

How often we have known the action of a Lodge, especially in relation to applicants who were rejected, known to the applicant himself the next day! Of course two results followed: 1st, the applicant lost his respect for Masonry, seeing its influence was not sufficent to preserve discipline among its members; and, 2d, a personal hostility towards certain ones who had been instrumental in his rejection. To this might be added a bitterness of feeling among the members themselves, growing out of this violation of confidence and duty to each other.

Whenever a brother is found guilty of thus revealing to a profane the secret transactions of a Lodge, he should be at once dealt with: the punishment, if the offence were deliberate and intended, should be severe in character and promptly inflicted.

We are constrained to believe that discipline in the Lodges is generally too lax: we could report a large number of cases confirmatory of this, but it is unnecessary. The Master of Lodges should remember that the charter of Masonry is, to a large extent, confided to their keeping, and depends upon the enforcement of discipline.

## A MASONIC INCIDENT.

WHEN the rebellion raged the fiercest, and men's hearts were hardened to the wretchedness and misery of war's doings, it happened, one night, that on board of a Sound steamer, from New York to Boston, were about fifty soldiers, hungry and wounded, on furlough, hoping to reach home to die or recover from injuries received on the battle-fields of Virginia and Mississippi. The night was cold, dark, and stormy. The soldiers were on the deck where freight and baggage was piled, but without beds excepting their blankets. A distinguished Mason, a brother whose kind heart and generous disposition are well known, was on the boat and saw the condition of the men. He went to the captain of the steamer and asked if the soldiers could not be allowed sleeping berths.

"No," was the answer. "The government will not pay transportation of that kind."

"Will you furnish the men berths if they are paid for?" asked our Masonic brother.

"Yes, gladly," was the reply.

"Do you know me?" asked the man.

"Yes, quite well. You are General William Sutton, of Salem."

"Right. Now let the soldiers have berths, and I'll pay for the same."

"They shall have them, General."

"But first give the men a good supper, and I'll pay for that also."

"They shall have it."

"And please do not mention my name in connection with the matter;" for the General is as modest as he is good.

The captain promised, but we fear that he did not keep his word; for after Gen. Sutton had seen that the grateful soldiers were well fed, and then comfortably berthed, he retired to his state-room to sleep. But sleep was out of the question. The passengers heard of the General's kind acts, and they assembled near his room, and were determined to have him out; and they succeeded in so doing. The captain introduced the General, and they shook hands with him, and a jolly night they made of it; and this we have called a Masonic incident, and we wish we had more of them to record. The above, however, is only one act of goodness in the eventful life of General William Sutton, of Salem, who will be much surprised when he sees it in print.

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## FREEMASONRY IN TURKEY.

At Constantinople there is a flourishing French Lodge called L'Union d' Orient, at a recent meeting of which, Br. Ben Halim Pacha, Provincial Deputy Grand Master of the English Lodges located in Egypt, was seated among the other distinguished guests, in the East. All the Lodges of the city were represented, and the Masonic honors were given with exactitude to the distinguished Egyptian guest, who was warmly welcomed by the Master, Br. Amiable, and in response the Pacha said, substantially as follows:

"Worshipful Master, officers of this respectable Lodge, and brethren: Among the privileges of a Mason, I know of none more precious than that of being met in whatever country our fortune may conduct us, by fraternal hands and hearts. Sanctuaries of the sacred fire, our temples are open refuges upon all the routes of the known world, where the travellers find repose and refreshments and there fortify themselves in the reviving atmosphere of devotion and friendship. Could I then neglect the gracious invitation which you addressed me to come and seat myself in your midst?

"I thank you for the reception, impressive and cordial, that I receive of this respectable Lodge. Believe me truly, when I say I entertain for you these sentiments which you would desire me to entertain, and that should occasion offer I shall be happy to render to you in my country, the hopitalities that to-day you offer me with a degree of grace of which the remembrance shall never be effaced from my memory."

## JOSEPH WARREN ENCAMPMENT.

The above is the name of a new Encampment of Knights Templars, which, for the past eight months has been working under a Dispensation, in that section of our city now known as the Boston Highlands (formerly the city of Roxbury), with Sir William F. Davis for its Eminent Commander. Its success has more than realized the fondest expectations of its projectors. The number of candidates admitted since its first organization, we understand to have been thirty-eight, a number that would be startling were it not that the well-known character and the Masonic attachments of the recipients, together with the skill and experience of its Commander, are such as to relieve it of any charge of of precipitancy.

Having completed its term of probation under its Dispensation, it was constituted and its officers were installed by the Grand Encampment, on the evening of the 25th of October, in the presence of the members, their invited guests, and ladies. The ceremonies were performed by the M.E. Grand Master and his officers, in an impressive and acceptable manner. The music was particularly well executed, and is deserving of special notice.

At the conclusion of the ceremonies, the company repaired to the banquetting hall, where they enjoyed themselves for an hour or more, before a table luxuriously spread by the prince of caterers, Br. J. B. Smith; after which the younger portion enjoyed themselves for a short season in a merry dance.

The following are the officers for the ensuing year:

James C. Tucker, Commander.
Samuel Little, Generalissimo.
William Hobbs, Jr., Capt. General.
J. S. Harris, Prelate.
George Moulton, Senior Warden.
J. F. Newton, Junior Warden.
F. J. Ward, Treasurer.
B. A. Pollard, Secretary.
—— Cutler, Standard Bearer.
E. Adams, Warder.

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Indiana.—The Grand Council of the State of Indiana met at Franklin, Oct. 19th, and held its fourteenth annual communication.

Companion William W. Austin, of Richmond, was elected M.P.G.M., and Companion John M. Bramwell was re-elected Grand Recorder. The Grand Chapter of Indiana met at the same place on the next day, and held its 24th annual communication. Companion H. G. Hazelrigg was re-elected M.E.G. H. Priest, and Companion J. H. Bramwell re-elected Grand Secretary.

At the close of the session the new Masonic Hall was deeicated by the Grand Officers.

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A dispensation has been granted by the Grand Lodge of Washington Territory, for a new Lodge at Sitka, Alaska.

## CELEBRATION AT CLEVELAND, OHIO.

THE Grand Commandery of Ohio held its Annual Session at Cleveland, on the 19th ult. A correspondent of the "Keystone," writing from Cleveland under the above date, says: "The crowd here in attendance upon the Masonic celebration is very large. It is estimated by competent persons that there are from fifteen to twenty thousand Masons in the city. The number from the country is twice as large as was ever present at any previous session of the Grand Lodge. The morning trains on all the roads brought their quota to help swell the throng. Bands of music are exceedingly numerous, and nearly every Lodge attending in a body, brings one. The Reed Commandery, of Dayton, numbering thirty-five knights, accompanied by a band, and about one hundred citizens, arrived this morning. Seventy knights from Detroit, accompanied by a fine military band, and the Commandery from Erie, also arrived by early trains. The Great Western Band from Sandusky, and one from Salem, Stark County, are also here. The procession formed at one o'clock on the public square, and presented a very fine appearance. They were fifteen minutes in passing a given point, four abreast, marching quick time.

This evening the different delegations and Commanderies of Sir Knights hold a grand banquet at the Rink. The Commanderies from abroad are the guests of the Oriental Commandery of this city."

## GRAND LODGE OF OHIO.

THE Grand Lodge of Ohio was convened at Cleaveland, last month, by M.W. Bro. Howard Matthews, Grand Master, who, after the usual preliminaries, appointed the regular committees, and delivered his annual address. He reported 111 new Lodges U.D. awaiting the action of the Grand Lodge, and eleven new halls dedicated during the past Masonic year. The laying of the corner-stone of the State Lunatic Asylum and the Soldier's and Sailor's monument at Steubenville were alluded to, and the Grand Master's action described. The necessity for the establishment of a home for widows and orphans was mentioned, and the earnest attention of the Grand Lodge called thereto. The public discussion of the merits of Freemasonry between members of the Craft and its opponents he declared inexpedient, and likely to prove injurious; but that Masons should, instead, by their actions, prove the superiority of Freemasonry in deeds instead of words. The question of Louisiana and the Grand Orient of France was laid before the Grand Lodge for their action. The Grand Master also recommended the appointment of a Special Deputy to inspect Lodges, as the jurisdiction had become too large for his personal inspection.

## MASONIC FUNERAL IN SPAIN.

THE following is a translation of a paragraph from the "Reforma," a newspaper published in Madrid: — The *Correspondencia* of the 30th of August, in describing the burial of Major General Escalante, says that behind the hearse certain symbolical attributes were displayed of which the people did not understand the meaning, and which we proceed to explain. A servant carried behind the car containing the corpse, the insignia of the Masonic Order to which the deceased had belonged, followed by several brethren of the Lodge of which he had been a member. We had the pleasure of seeing a deputation of the Mantuana Lodge, No. 1 of the Oriente of Madrid, forming a perfect and regular Lodge, marching in procession according to ancient custom, the apprentices first, followed by the Fellow Crafts and Master Masons; the brother Secretary accompanied by the Treasurer; the Worshipful Master, having his Wardens on either side, came next, and the Director of Ceremonies in the centre. The Grand Oriente of Spain and the Mantuana Lodge wished to honor the memory of a brother, although he was not an active member of any Lodge on the Register of the Grand Orient of Spain. This is, without doubt, the first public act of Freemasonry in Spain, which has labored so much and continues to labor in the interests of civilization and progress. Having now shown its existence, we are sure that it will not rest satisfied with that, but availing itself of the liberty which we now breathe, not only will give some more ostensible proofs, but, faithful to its magnificent constitution, it will be the firmest support of national libarty and of the progress of mankind.

## GRAND BODIES OF ILLINOIS.

THE M.W. GRAND LODGE of the State of Illinois, commenced its Annual Communication in the Representatives' Hall, Springfield, Tuesday, October 5, inst. Four hundred Lodges were represented. The following brethren are the officers-elect, &c.: Harman Ganesvoort Reynolds, G.M.; Dewitt C. Cregier, D.G.M.; James A. Hawley, S.G.W.; George E. Lounsberry, J.G.W.; Harrison Dills, G.T.; Orlin H. Miner, G.S.; E. P. Davison, G.C.; H. P. H. Bromwell, G.O. A motion to repeal the following Constitutional regulations failed by an overwhelming vote:

SEC. 81. All Subordinate Lodges under this jurisdiction are instructed to admit no negro or mulatto as a visitor or otherwise, under any circumstances whatever.

SEC. 82. If any Lodge violates this expressed will of the Grand Lodge, it shall be the duty of the M.W. Grand Master of the State to at once arrest its charter.

In regard to a Masonic Temple, it was decided that a lot be purchased or leased in Chicago, and the Temple erected thereon, at a cost of $500,000.

The next Annual Communication will be held in Chicago.

THE GRAND COUNCIL OF ROYAL AND SELECT MASONS of Illonois met at Springfield, October 6, inst. The following officers were elected: William M. Avise, G.P.; H. W. Hubbard, D.G.P.; William A. Levanway, T.I.; Charles Spalding, P.C. of W.; Charles Fisher, G.T.; J. C. Reynolds, G.R.; G. E. Lounsberry, G.C. of G.; Levi Lusk, G.C.

The next session will be held in Chicago,

THE GRAND ROYAL ARCH CHAPTER of Illinois convoked at Springfield, October 8, inst., 130 Chapters were represented. Officers: John M. Pearson, G.H.P.: A. A. Murray, D.G.H.P.; James A. Hawley, G.K.; James C. Luckey, G.S.; Harrison Dills, G.T.; James H. Miles, G.S.; Thomas Moore, G.C.; George E. Lounsberry, G.C. of H.; O. F. Terry, G.P.S.; William J. A. Delaney, G.R.A.C.

Past G.H. Priest, Janes H. Miles, the present Grand Secretary, was presented with a splendid jewel of office

Past Grand Secretary Reynolds, on his retiring after seventeen years' service, was voted $1,000 in greenbacks.

The next convocation will be held in Chicago. — *N. Y. Democrat.*

## A CENTENARIAN.

THE Brethren at Haverhill, in this State, united on the 25th of October, ult., in celebrating the birth-day of their venerable brother, the Hon. MOSES WINGATE, who, on that day, completed the *one hundredth anniversary of his birth.* The occasion was one of marked interest, and in which the citizens generally manifested a deep and cordial sympathy. We should be pleased, and hope hereafter, to lay before our readers a short biographical sketch of the aged patriarch, but for the present can find room only for the following:

"About two o'clock, P.M., the Merrimac and Saggehew Lodges of Masons, to the number of upward of two hundred, marched to Mr. Wingate's residence, accompanied by a barouche drawn by four bay horses. Into this the old gentleman was assisted, and, escorted by the Masonic Lodges, and followed by a procession of citizens in carriages, moved toward the Merrimac Lodge. The streets through which the procession passed were thickly lined with men, women, and children, while almost every window and balcony along the route were packed with people, eager to catch a passing glimpse of 'the observed of all observers.' The school-children, to the number of several hundred, were in line on Winter street, and the boys, with uncovered heads, respectfully bowed, and the girls waved their white handkerchiefs, as the venerable patriarch rode past, his face expressive of genuine happiness and content. There was no brass band to herald his coming, and no noisy demonstration, but the town found the highest pleasure in paying respect to this, its oldest living inhabitant.

"At the Lodge-room was in waiting another scene — veiled to all but the initiated — and one which the Masonic brethren will not soon forget; a scene only to be witnessed once in a lifetime, and that but by few. Rev. Charles Wingate, an Episcopal clergyman, son of the centenarian, himself a man well advanced in life, and whose head was thickly sprinkled with tokens of advancing age, was to take his first step in Masonry.

"The venerable centenarian, on arriving at the Masonic Hall, was placed in an arm-chair, and was carried into the Lodge-room by two of the brethren, and seated at the right of the Worshipful Master in a large easy chair. On the left of the presiding officer were two other aged brothers — Rev. Dr. Sawyer, of Saulsbury, and Mr. Hill, of Atkinson, both upward of ninety years. There were present upward of sixteen gentlemen, whose ages exceeded sixty years, and several ranged above seventy. It was a deeply impressive and never-to-be-forgotten scene — the aged father, seated at the right of the Worshipful Master, an interesting spectator of the solemn rites by which his son, not a young man, was made a free and accepted Mason in due form.

"The officers officiating were E. M. Hines, Master; B. F. Darling, Senior Warden; C. T. Chase, Junior Warden; Jason Marriner, Chaplain, assisted by Worshipful Master Charles H. Norris, of Essex Lodge, Salem. At the conclusion of the ceremonies, the aged man was assisted to his carriage and taken to his residence, and the Lodge was closed in due form. The Brethren, at the conclusion of their duties at the Lodge, marched in procession to City Hall and partook of a collation, which concluded the celebration."

Brother Wingate was made a Mason in 1803.

## THE ROYAL ORDER OF HEREDOM

Is affirmed to have been founded by King Robert Bruce, at Kilwinning. After the battle of Bannockburn was fought, on the 24th of June, 1314, the King created the Order of St. Andrew of the Thistle, to which was afterward united that of Heredom, for the sake of the Masons who formed a part of his troops. The King established the Royal Grand Lodge of Heredom at Kilwinning, reserving to himself and his successors the office of Grand Master. This Order is, we believe, entirely confined to Scotland, and is given only to those who, by exaltation or affiliation, are registered in the books of the Grand Chapter of Royal Arch Masons of Scotland.

The historical tradition relates that after the dissolution of the Templar Order, several of the Knights placed themselves under the protection of Bruce, and greatly contributed to gain the victory of Bannockburn; these were the Masons, it is said, for whom he instituted the Order of Heredom.

In order to preserve a marked distinction between the Royal Order and Craft Masonry, which had formed a Grand Lodge in that city in 1736, the former confined itself entirely to the two degrees of Heredom and Rosy Cross. Dr. Oliver says the Heredom was not originally Masonic, but appears to have been connected with some ceremonies of the early Christians, which we believe to have been introduced by the Culdees, whose principal seat was at I-Colm-Kill during the second and third centuries of the Christian era. The Rosy Cross, which, in French, was termed the *Grade de la Tour*, is harmony, the tradition being that it was an Order of Knighthood first conferred on the field of Bannockburn. — *Tisdale.*

## MASONIC CHIT-CHAT.

Italy.—At a General Assembly of the Italian Freemasons held recently at Florence, Colonel Ludovico Frapolli, a deputy of the Italian Parliament, was elected Grand Master by a nearly unanimous vote, there being four votes only in opposition. There are one hundred and fifty Lodges under the jurisdiction of this Grand Lodge.

The Grand Lodge of England only recognizes the three Craft degrees, and the Royal Arch; Scotland, only the three Craft degrees, including the Mark and not the Arch; and Ireland only acknowledges the Craft degrees. This statement, however, refers to the Grand Lodges alone, wherein no jewel, medal, device, or clothing are permitted to be worn, belonging to any other degree than those considered to be included in Craft Masonry.

Belgium.—A great Masonic banquet was recently given at Liege. Nearly six hundred Brethren attended, including representatives from the Grand Orient of France, Grand Lodges of England, Scotland, Ireland, the Netherlands, Italy, and various Bodies in Germany. Great enthusiasm prevailed, and the proceedings were entirely successful.

Expulsion.—We have official notice from the Grand Secretary of Rhode Island, under date of Oct. 15th, that "Sylvester B. Atwood was expelled from Masonry, for gross unmasonic conduct" on the 14th.

The Provincial Grand Lodge of Lancashire, England, held an Annual Session at the Adelphi Hotel, in Liverpool, on the 5th ult., when upwards of two hundred Brethren were assembled, Sir Thomas G. Fermor-Hesketh, Bart., M.P., Prov. G.M. presiding. All the Lodges in the Province, with four exceptions, were present.

Past Master George B. Carpenter, of Blaney Lodge, Chicago, was recently presented with a table-service made out of coin silver, valued at $650. It is said that there are ten thousand Masons in the city of Chicago, and that the Craft is keeping pace with the city in its progress.

Since 1842 no less than 484 persons have received relief in the Masonic Asylum for aged and decayed Freemasons in England, to the amount of $140,000. Within the same period 109 widows were received at the Widows' Home, at a cost of $55,000.

The Prince of Wales and the Grand Lodge of Scotland.—At a quarterly communication of the Grand Lodge, held at Freemasons' Hall, Edinburgh, on Monday, the 2d inst., the Earl of Dalhousie, M.W. Grand Master Mason, proposed that His Royal Highness, the Prince of Wales, be elected Patron of the Masonic Order in Scotland, an office which was last held by his late Majesty, King William the Fourth. Lord Dalhousie informed the Grand Lodge that he had had an interview with the Prince on the subject, and that His Royal Highness had expressed his willingness to accept the proposed honor. The motion was duly seconded and cordially adopted.

Grand Lodge of Colorado.—By official communication from R.W. Br. Edward C. Parmelee, Grand Secretary of the Grand Lodge of Colorado, we learn that the M.W. Grand Lodge of that Territory held its annual communication at Denver, on the 28th of September last, when the following-named grand officers were elected and duly installed: M.W.H.M. Teller, of Central, G. Master; R. Worshipful R. Sopriz, of Denver, D.G. Master; W.D. Anthony, of Denver, S. G. Warden; Hal. Sayr, of Central, J.G. Warden; William W. Ware, of Georgetown. G. Treasurer; Edward C. Parmalee, of Georgetown, G. Secretary.

Br. L. N. Greenleaf, of Denver, was appointed Chairman of the Committee on Foreign Correspondence.

Grand Commandery of Missouri.—The Grand Commandery of Knights Templars of the State of Missouri held its annual conclave at St. Louis on the 4th instant. The following Sir Knights were elected: James F. Aglar, G.C.; John D. Vincil, D.G.C.; James Carr, G.G.; Samuel Russell, G.C.G.; William Rush, G. Prelate; William N. Loker, G. Treasurer; George Frank Gouley, G. Recorder; W. K. Spinney, G.S. Warden; G. W. Tindall, G.J. Warden; William H. Stone, G. Warder.

The Grand Lodge of Vermont has declared non-intercourse with the Grand Orient of France, on account of her meddling with the Grand Lodge of Louisiana.

Erratum.—Article—"Too Much Law," page 367, October Magazine. Sixth line from top; substitute *emission* for "*omission*."

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THE

FREEMASONS'

MONTHLY MAGAZINE.

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## MASONIC JURISDICTION.—RITE OF MEMPHIS.

We learn from our London contemporary of the "Freemason," that the unwarrantable interference by the actual or assumed masonic authorities of France, in the lawful masonic jurisdiction of other countries, is not confined to the United States, but extends to wherever an opening seems to exist, or can be made with any degree of plausibility. In this, the Grand Orient is undoubtedly the principal offender, though we regret to say it does not stand alone, as is evidenced by the existence of Lodges in New York, holding under the authority of the Grand Lodge of Holland. But the course is wholly wrong and unmasonic. "An invariable adherence to social order, and a spirit of fraternal union are," says our English brother, "at once the basis and the bulwarks of the whole masonic structure. The first induces that respect and reverence for lawfully constituted authority, which we find inculcated so forcibly in the Ancient Charges of the Craft; and the second reminds us of our paramount duty to live in peace, harmony, and brotherly love with the household of the faithful. It will thus be seen that good order and good fellowship are landmarks which no true Mason ever wilfully violates; and when we see them disregarded by men who profess to be brethren of the mystic tie, we may well look with suspicion upon their claims to be considered a part of the great masonic family. Now, one of the most widely recognized principles of masonic government is that which assigns to the Grand Lodge of every country or state the *exclusive* and indisputable right to rule over all Lodges of Freemasons within the limits of its jurisdiction. It is a wise and salutary regulation, and one which has never militated in the slightest degree against the cosmopolitan character of symbolic

Freemasonry. On the contrary, its non-observance arouses national jealousies and creates internecine strife between the members of a society whose proudest boast should be that they are citizens of the world."

"Unfortunately," continues our brother, "attempts have been made at different periods, and in more than one nation, to overthrow this landmark of the Craft, and the frequency of such instances of late forces upon our mind the reluctant conviction that these nefarious efforts are part and parcel of an organized conspiracy of the enemies of social order and true freedom against true and genuine Freemasonry. We have recently had to deplore the action of the Grand Orient of France, with respect to a gross infringement of the jurisdictional rights of the Grand Lodge of Louisiana; we have been compelled to allude in terms of disapprobation to the establishment of a clandestine Lodge in Jersey by the French Supreme Council; and we have felt it our duty to denounce the malpractices of a spurious body located in London itself."

This spurious body is an organization styling itself "The Grand Lodge of Philadelphes," of the *Rite of Memphis*, and claiming to exercise the powers of a Masonic Grand Lodge. This Rite is well known in this country, where it was either introduced by, or subsequently received the sanction and encouragement of, the Grand Orient of France; though if it be a masonic body, which it doubtless is not, its introduction here was a direct violation of the jurisdiction of the Grand Lodges of those States in which it has obtained a foothold. Though encouraged by some of our fast masonic brethren as a matter of speculation, and out of which many of them have doubtlessly been pecuniarily benefited, it has been denounced and repudiated by every Grand Lodge in the country that has thought it worthy of its notice, and is now looked upon with contemptuous indifference.

Its introduction into London involves a legal difficulty, the nature of which is thus stated by our London contemporary: "It is well known that the masonic fraternity, as a secret society, enjoys the protection of the law throughout the British dominions by a special legislative enactment, and that all other secret associations are illegal. It is also patent to every observer that the Freemasons of England have won the esteem and respect of their fellow-citizens, by a studious abstention from interference in political or religious disputes. But the very reverse is the case with the individuals who compose the spurious Lodges of Memphis; they not only break the laws of the country in which they reside, but trample upon the landmarks of an Order which they profess to cherish and admire. They deceive the unfortunate dupes, who fancy that by entering into those pseudo Lodges, they acquire the rights of fellowship with brethren of the Craft universal. We ourselves know several instances in which the distressed members of a Lodge of 'Philadelphes' have sought assistance from the funds of regular Lodges, and could hardly believe that they had been the victims of an imposition, and that their masonic status was utterly ignored. There are, doubtless, some men of character enrolled in this unlawful association, and to them we appeal whether it is consistent with the dictates of honor to encourage such a travesty of the masonic institution." Our brother closes his interesting notice of this wanton encroachment upon the English jurisdiction as follows: —

"When Marconis originated the system of Memphis, in 1839, as a rival to the Ancient and Accepted Rite, he very nearly tripled the grades conferred by the Supreme Councils of the 33°, but it appears that the 'Reformed Order of Memphis,' as worked in London, recognizes only three degrees. This, however, is beside the question, and, to sum up the matter briefly, we deliberately affirm, —

"1st. That the 'Rite of Memphis' is a spurious imitation of the Masonic Order, the offspring of vanity, folly, and fraud.

"2d. That all Lodges of 'Philadelphes' which meet in England are held in defiance of the laws of the realm, and ought to be suppressed by the police.

"3d. That no Foreign Grand Lodge or masonic power, of whatever rite or system, can legally establish Lodges within the jurisdiction of the Grand Lodge of England.

"We fraternally request the co-operation of our brother editors of the masonic press throughout the world, in denouncing all infractions of the clearly-defined right of every National Grand Lodge to govern the fraternity of Freemasons in its own jurisdiction, and should any regular Lodges abroad have been misled by the specious professions of the 'Philadelphes,' we trust they will at once withdraw all countenance and support from such an irregular and illegitimate body."

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VISITORS. — The Grand Lodge of Colorado, at its last Annual Communication, resolved, "That it is the sense of this Grand Lodge that whenever the admission of a visiting brother is objected to by a member of a subordinate Lodge within this jurisdiction, the Master should refuse to admit such visitor." The meaning of this we take to be, that the brother objecting must be a member of the Lodge to which the visitor applies.

# RADICALISM IN MASONRY.

THE "London Freemason" for October has a well-written editorial article on Freemasonry as a "Power in the Universe," in which it says: —

> "We yield to none in our admiration of freedom, but we abhor anarchy and liberticide. We believe in progress, we endorse liberality in sentiment and act, but the humanitarian ideas by which we are actuated will never induce us to assert that Freemasonry is necessarily the pioneer of free thought, of democracy, or of irreligion. These are subjects not so much considered by English brethren. Geographically isolated as we are from the continent, we are still more so in thought and feeling; but the time is rapidly approaching when an exposition of the true principles of Freemasonry will be sought at our hands; the time is coming when the real power of our Order will be felt, and shall it be said that we were dumb in the presence of the Destroying Angel!
>
> "Freemasonry on the continent is fast becoming a political and anti-religious movement. In the British Islands and in the United States of America, it happily still preserves its original character as a glorious allegory of the present prospects and eternal life of man. Supported by our American brethren, we hope to lead the erring sheep into the fold — we hope to dissociate the abiding precepts of Freemasonry from the ephemeral doctrines of a day; and if all comes to the worst, we hope to prove to the world that true Freemasonry still exists, and owns no fellowship with anarchists and atheists; that it is not our mission to pull down the altar of any man's faith or to shatter the allegiance he owes to himself, his country, and his God. We hope to prove that the strength of Freemasonry is to be found in its power for good; that its might is based upon toleration, brotherly love, relief, and truth; that its ceremonies are the cement of kindly feelings, friendly fellowship, and unchangeable affection; that, in a word, it fulfils the dictates of charity, rivets the bonds of amity, and, by cultivating peace and good-will to all mankind, may justly claim to be a vital power in the Universe."

[We have on several occasions referred to the inroads which the infidels of France and some other of the Continental States are making in the Masonic Lodges of those countries, with a view to the converting of them into instruments for the propagation of their leveling and demoralizing doctrines. It is not difficult to see that if they should succeed in this unholy work, to the extent of their wishes, the masonic organizations on the continent would become as great a curse as the Papal church now declares them to be. We do not, however., apprehend that there is any immediate danger of such a general catastrophe,

though it is undoubtedly true that many of the Lodges, both in France and Italy, have been greatly corrupted and perverted from their original and legitimate purposes. But we rejoice with our London brother that the Order in England and in this country "still preserves its original character, as a glorious allegory of the present prospects and eternal life of man." The fact, however, is not to be overlooked that there are, both in England and America, "anarchists and atheists," who are as active as their co-laborers on the continent in their endeavors to convert our Lodges into auxiliaries of infidelity and antinomianism. Bold in their denunciations of everything that is pure, holy, and ennobling in the principles and ancient customs of the Institution, they are correspondingly reckless of the character of the means they employ in the pursuit of their unhallowed purposes. Though nominally Masons, they are Masonry's worst enemies, and their proper place is among the anti-masonic fanatics who are now, as thirty or forty years ago, seeking its destruction by bringing it into contempt in the community. Their number, however, is happily small, and their influence equally so. Whatever evil, therefore, they may be able to accomplish will be but temporary, doing no permanent injury to any but its authors. The conservative sentiment of the Fraternity of this country is too firmly fixed to be shaken by "anarchists and atheists." They may succeed to some extent in corrupting the minds of some of the younger members of an occasional Lodge, and in destroying its harmony, as well as disgracing the Institution in the public estimation, but beyond this they are impotent.]

Our English contemporary, in a second article received since the above was written, gives the following graphic sketch of the present unsettled condition of the Order on the continent of Europe, and of the efforts making by the radicals for its subversion: —

> "France appears to be full of the Congress mania, and is setting her house in order as if she expected a deadly conflict between the Lodges and the Papal power as represented by the Œcumenical Council. The "Monde Maconnique," a very able exponent of advanced liberal views, takes exception to some of the remarks we made recently upon the suppression of the formula commonly used at the head of continental masonic documents, 'To the glory of the Grand Architect of the Universe'; and our contemporary inquires, when will English brethren recognize the right of man to believe or disbelieve according to the dictates of his conscience? We have never disputed this right; and we may fearlessly speak for English Masons generally when we assert that they will be found the strongest upholders of liberty of conscience and freedom of worship, not only within the limits of the three kingdoms, but throughout

the world at large. This, however, is not incompatible with our requiring a declaration from all our candidates of their belief in a Supreme Being. We bind them to no creed, but we must be satisfied that they are men who will respect an obligation; consequently a man who believes in nothing, to whom virtue and vice are mere abstract terms, and for whom the sublime doctrine of the immortality of the soul is a shadowy dream, is very properly excluded from the Masonic Fraternity in England. We advise our clever contemporary to reconsider the question, when we doubt not it will give English Freemasonry credit for being the advocate of true toleration and rational progress.

"In Germany, we find the masonic horizon clouded by the mystic speculations of utopian philosophers. We have, on the one hand, what is called the 'Union of German Freemasons,' whose main object seems to be to overthrow legitimate authority by preaching a crusade against the right of Grand Lodges to rule the Craft. On the other hand, we have conflicting jurisdictions — three existing in Berlin alone — each governed by principles more or less antagonistic to those which guide the others. If we proceed to Italy, we find matters worse; four or five grand masonic bodies divide the territory between them, and we fear that in more than one Lodge under their sway political discussions and anti-religious tirades are more regarded than the work of genuine Freemasonry. In Spain, the Craft is beginning to emerge from the forced torpor to which it was reduced under Bourbon rule. We have lately had advices from Madrid which state that there are now fifteen Lodges organized in that capital, besides many others in the provinces. By refraining from identifying Freemasonry with any faction or party in the State, our Spanish brethren will earn the respect and esteem of the Fraternity, and promote the stability and success of the Masonic Institution in their beloved country. Portugal has long enjoyed a more tolerant *regime* than the other portion of the Peninsula, but even there we find there is a difficulty, as a spurious body appears to have taken root, and fills the land with its moral miasma.

"In Holland and Belgium, and in the Scandinavian kingdoms, the Order seems to enjoy the blessings of unity, peace and concord. No rival jurisdictions exist, and the supreme bodies are not troubled with any internal dissentions. Russia is now the only nation in Europe in which Freemasonry is not openly practised. Even in Austria, the Craft is rapidly progressing, and Lodges are being formed in Hungary and Transylvania without let or hindrance. Turkey is in rather an anomalous position, as the Prov. Grand Lodge formerly held under England is virtually extinct, and this is a great drawback to the extension of Lodges under the English constitution. Ireland, France, Italy, Germany, have all started Lodges in the Sultan's dominions, which are evidently considered masonically as 'No man's land," and if this conflict of jurisdictions goes on, it cannot fail to act prejudicially to the interests of the Craft."

## GRAND ENCAMPMENT OF MASSACHUSETTS AND RHODE ISLAND.

This Grand Body held an Annual Communication at Providence on the 29th of October last, Sir William W. Baker presiding. The meeting was well attended, most of the officers being in their places, and a majority of the Encampments in the jurisdiction being represented. The principal business before the Body was the adoption of the report on the nomenclature of the Order, as given in our last, the reading of the reports of the Grand Officers, including the address of the Grand Master, and the election of officers for the ensuing year.

The address of the Grand Master was an able and interesting paper, both in respect to its business details and practical suggestions; and what is particularly worthy of remark and imitation, is the statement that all the Encampments in the jurisdiction have been officially visited during the past year. On the subject of the nomenclature, the Grand Master remarks as follows: —

"In accordance with the report of your Committee at the last Semi-Annual Assembly, and which you have to-day so unanimously accepted, thereby conforming to the regulations of the Grand Encampment of the United States, the existence of the Grand Encampment of Massachusetts and Rhode Island ceases, and with it ends the twenty-third and last of your Grand Masters.

"To-morrow we commence a new life as a Grand Commandery, and the next occupant of this chair will be your Grand Commander. Titles and names will be changed. The term Encampment, as applied to subordinates, will be unrecognized out of the jurisdiction, and remembered only by those within it, and that but for a short time. A new generation will hardly realize how wedded were their predecessors to old names, forms, and titles. The less conservative probably look upon the institution simply as an element of progress, and recognize only the necessity of keeping abreast of the foremost in the feverish race of life. Yet to many of us, to many of the older fraters of this Grand Encampment, there are many pleasing as well as many mournful recollections, which cluster around it and its older subordinates.

"It was commenced in the day of small things: its early career, like that of the nine Knights who founded the Order, was not marked by prosperity or success. Their numbers were few, and their progress slow and uncertain. When they had, as it were, fought valiantly their way, and strength and success began to dawn upon them, the evil days came, and the years drew nigh, and darkness gathered over them, and over the whole masonic firmament in this section of the country. It was the anti-masonic crusade of 1828, an episode that finds its true level, its place in our history, with the days of the Salem witchcraft and the persecution of the Quakers. It is marvelous to us, after the lapse of little more than a generation, that so much malice, hatred, and bigotry could have been incarnated in man in this age of truth and light. But it has passed away, and it were charity to let the actors in that wretched farce sleep in merited oblivion. They left behind no record worthy of copy, no honorable sentiment deserving of remembrance or emulation. In fact, the subject presents but few attractions, as giving evidence of honesty or character in intent or action; the reputation of many of its ringleaders offer to society no example worthy of imitation or consideration. 'While there were soundness and sanity in them, they remained at the bottom, but as they were infected, rose and floated on the surface, an object of contempt and detestation.'

"It was not my intention to more than mention this anti-masonic excitement, and I will merely add that the Boston Encampment and St. John Encampment, to some extent, shared in the persecution. There are still members of this Grand Body present and acting with us to-day (and God grant they may be long spared us!) who participated in that drama, — one as principal and the other as a witness in one of the most important masonic trials on record. This was at a time when personal liberty was not so secure as now, and prominent members of the Institution when they went forth in the morning had serious and frequent forebodings, so feverish and uncertain was the popular excitement, that on some contemptible pretext they might be incarcerated in a prison before night.

"These were days of trial and tribulation, and they lasted many years. Members of the masonic fraternity were few and not increasing; each one knew his brother, and intimately; and as sorrow increased, it seemed to bind them closer together. Public opinion was the crucible in which they were being tried, and affliction was the mordant that fixed the concrete and fused them together in the bond of confidence and brotherly love.

"The number of Lodges in Boston was five, whose combined active membership was hardly over one hundred and thirty, — two or three struggling Chapters, and but one live Encampment in the State; — so it will be seen how endeared must have been that brotherhood and companionship, how closely bound and attached, not only to each other but to the Lodges, Chapters, and Encampments; and not only with them, but with their names, styles, and titles, and all connected therewith. To be sure, there are but few of these veterans left; but we, many of us, — 'though not the rose, have dwelt near it,' — have sat at the feet of Gamaliel, and feel a portion of the sentiment that influences them in their love for the things and names of old.

"This is simply a reflex of the view of the Grand Body, and accounts for the persistence with which we have clung to the customs of the past. Our predecessors thought, undoubtedly, that the General Grand Body would recede somewhat from their position, and return to the examples as shown by Massachusetts and Rhode Island, Pennsylvania, Ohio, and Virginia. But, one by one, they fell off and joined the more powerful and attractive body. We are now alone. Out of more than thirty State Grand Bodies, Massachusetts and Rhode Island is left alone. Innovation, prosperous, is progress, — as rebellion, successful, becomes patriotism. And so stands it with us to-day; and, viewing the situation as Masons and Templars, we yield to the majority, and join heart and hand with our sisters throughout the Union, feeling that in maintaining our position we have done no violence to our principles; and, in more fully complying with the regulations of the General Grand Body, have yielded no sentiment of dignity or self-respect.

"For myself, I heartily subscribe to the report of your committee, and rejoice at the unanimity with which it is received. There is no sacrifice of right or principle involved. It is not a question of principle, but of opinion."

We continue our extracts as follows: —

### TITLES.

"There is one matter in which all must agree: that it is desirable, when possible, to modify the intensity of many of our titles. Of all the powers of opposition brought against institutions or men, there is none more potent than ridicule; and of all the weapons in the armory of ridicule, there are none more trenchant than the shafts levelled at our masonic titles; and the unnatural desire to blazon them in the public prints greatly intensifies their force.

"The pompous assumption of remote antiquity for our institution; the claim of zealous Masons of so many eminent men in various ages of the world, — these are weak and venial compared with the lofty and bewildering titles in many of the departments of Masonry. The propriety of them among ourselves, and within the privacy of our meeting, may be questioned; but when bruited abroad in the newspapers, especially in this perceptive and inquiring age, —

> 'Though it may make the unskilful laugh,
> Cannot but make the judicious grieve.'

"The mortification of the modest and retiring at finding themselves thus paraded in the papers, would be somewhat assuaged if they were published correctly; but, in a large majority of cases, the most glaring blunders are apparent and the record is simply ridiculous.

"This estimate of titles does not apply so forcibly to this as to some other branches of Masonry, though I am pleased to find that in our amended constitution we are relieved of at least two or three extraneous adjectives, and with improvement. The tendency of our republican institutions is opposed to the glitter and tinsel of pompous and inflated titles, and good taste should lead us to discard them as far as possible, at least in public.

### PUBLIC PARADES.

"I beg at this time to call your attention to another matter of growing importance which I think worthy of consideration. I allude to the subject of public parades and exhibitions of Encampments. Until of late years, unless on occasions of marked importance, parades of Encampments were of rare occurrence, and attracted much attention; but to-day public parades, appearances in civic processions, visitations, camp duty, — and all in regalia, — are not by any means uncommon; and I would submit whether some limit should not be had to these public appearances. I do not offer this suggestion in any captious spirit, or one that would lead you to infer that any want of propriety had been observed, or that the amenities of the Institution had been violated. My point is this: Templar Masonry was never intended for the public gaze; our costume and our drill, until changed into modern military tactics, are inconsistent with street display; and this trailing our banners in the dust of a public procession, carelessly mixed in with the various elements that compose such an assemblage, was never countenanced by our predecessors. Our names and titles have been so generally assumed by other institutions and societies, that our distinctive character will soon be lost sight of, even in the public estimation.

### CONCLUSION.

"This day, Sir Knights, ends my official intercourse with this Grand Body, having served the conventional term of two years. Before closing, and on looking back through that period, I find much to be grateful for to the officers and members of this Body for their kind sympathy during a long and tedious illness, and for their charity and forbearance in what has been faulty or susceptible of greater merit. To the members of the Council, in particular, are my acknowldgements due for the ready alacrity with which they assumed the duties of their Chief, and the excellence with which they performed them.

"It is a matter of satisfaction that, in retiring from this position, I leave the Grand Body in so healthy and flourishing a condition, that I am assured of the experience and intelligence of those from whom you will select your officers for the coming year, and of the harmony and good fellowship which exists between and among the subordinate bodies. I bespeak for you a continuance of the goodness and mercy of Almighty God which have been so signally showered upon our Institution. May we deserve a continuance of those favors; and let us not be content with merely accomplishing our duties as working members of this Institution, but endeavor to improve our opportunities in emulating the examples of our predecessors, — one of whose great characteristics was, and one of the avowed objects of our Institution is, to cultivate a high tone and standard of courtesy in our intercourse with each other. The chiefest virtue of the Knights of old, a virtue that underlies the three vows of Chastity, Poverty, and Obedience, was self-denial. Let it not be forgotten that the virtue of self-denial is the only just and sure foundation of that true courtesy which, compromising no integrity, involving no servility, will, in its constant exercise, raise a Knight to the highest estimation, not only amongst his companions, but, what is of more importance, in his own heart.

"Let us follow them in what was great, ennobling, and progressive; in their generosity of disposition, in their cheerfulness and hope in times of sorrow and disaster, and in the abiding faith and confidence they reposed in each other.

"A late elegant writer has said: 'The bed of the Nile rises with the years, and after each inundation, along the temple walls may be traced the lines of its stately flow.'

"And may this be typical of all Masonic Institutions. As the years roll on, may our record in time be the evidence of a further advancement in virtue and morality, in the practice of the Christian Graces, in a firmer faith, a stronger hope, a more active and enduring charity.

The following officers were elected for the ensuing year: —

| | |
|---|---|
| R.E. Sir Benjamin Dean, Boston | Grand Commander. |
| V.E. Sir William S. Shurtleff, Springfield | Deputy Grand Commander. |
| E. Sir Nicholas Van Slyck, Providence | Grand Generalissimo. |
| E. Sir Charles A. Stott, Lowell | Grand Captain-General. |
| E. Sir Rev. John W. Dadmun, Boston | Grand Prelate. |
| E. Sir Henry W. Warren, Boston | Senior Grand Warden. |
| E. Sir Horace Daniels, Pawtucket | Junior Grand Warden. |
| E. Sir William Parkman, Boston | Grand Treasurer. |
| E. Sir Alfred F. Chapman, Boston | Grand Recorder. |
| E. Sir William Sutton, Salem | Grand Sword-Bearer. |
| E. Sir Henry P. Perkins, Lowell | Grand Warder. |
| E. Sir Charles R. Dennis | Grand Captain of the Guards. |
| E. Sir Eben Flagg Gay | Grand Sentinel. |

## THE POWER OF A MASTER, AND LODGE RIGHTS.

Dear Brother Moore.

With your permission I will again recur to the decisions on Lodge Government which are published in the July number of your magazine, particularly as they emanate from an intelligent source,* and are calculated to make an erroneous impression on the minds of the brethren under whose observation they may come. One of those to which I take exception asserts that "He (the Master) can order the consideration of a question to lay over for three months or a longer or shorter time, but must be careful that if called upon by the Grand Master he can justify the exercise of this extreme power." This decision establishes four very questionable principles. The first is the right given to a Master to defer to any stated time a lawful question while it is under deliberation in the Lodge; secondly, that a Grand Master possesses the right to confer such a power on the Master; thirdly, that it makes a Master amenable to a Grand Master instead of the laws; and, fourthly, it leaves it optional with a Grand Master, whether an offender be called to answer any such charge or not. The ruling in this case endows the Master with powers not hitherto ascribed to his office. There is no question but that a Master has the power, and it is his duty "to open and govern his Lodge, set the Craft to work, giving them proper instructions for their labor." The office is properly invested with adequate authority to prevent innovations, abuses, unlawful acts, and unbecoming behavior, and to insure a fulfilment of the requirements of the Ancient Landmarks, usages, edicts, and all constitutional regulations emanating from a proper source. These give a very comprehensive scope to the prerogatives of the office, and would seem to cover every conceivable point necessary for the effective and harmonious management of a Lodge; but these safeguards, which really centre in the Master, do not embrace nor extend the privileges of the office to the degree attributed to it by this remarkable decision.

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* Grand Master of New York. — Ed.

If it should be the design of a Master to thwart the purposes of the Lodge in its action on any legitimate proposition, he may exercise his unquestionable right of abruptly closing the Lodge at any stage of its proceedings. Although such a course would be perversive of the actual privileges of the office, still such a measure might be resorted to and sheltered, under a masonic plea of some sort, and this he might do continually until prevented by some authoritative interference; but, at his mere *ipse dixit*, to postpone the deliberation of any allowable subject to a definite or indefinite period, does not in the remotest degree attach to the Master's office, nor can this authority be originated and imparted to it, without a radical change in the fundamental principles of the Institution, or in violation of the inherent rights of the brotherhood.

In presiding over a Lodge, the Master is required to avoid arbitrary rulings and an imperious deportment. At his induction in office, he is placed under a solemn covenant "to put to the Lodge all proper and constitutional questions." * This duty is imperative, and it can scarcely be possible, even by the most sophistical mode of argument, to get away from this important trust. I wish particularly to emphasize the words "proper and constitutional," because the decision under review can apply to no other. Those questions which are not constitutional in their character cannot be received by the Master nor entertained by the Lodge. Postponement means subsequent action, and as no improper subject can be deferred, this decision must refer to legitimate matter. Hence we say that the doctrine enunciated by this decision, that a Master may at his option discriminate between lawful subjects, and determine which may or may not be considered by the Lodge, or to postpone action thereon from time to time at his will and pleasure, is monstrous, and certainly inconsistent with the spirit of masonic government.

It is not intended in this criticism to attack any constitutional provision or Landmark which invests the Master with powers necessary for the full and perfect protection of the Institution from abuses and irregularities, but to disabuse the minds of those of our esteemed brethren who honestly believe that a Master possesses, by a right in the office, absolute, unqualified, unrestrained, imperial power. This is a very common error, and seems deeply imbedded in the minds of the Craft, and is particularly cherished by the ignorant, who, possessing brief authority, have the opportunity of exercising it. Were the wise and good alone called to the head of a Lodge, no occasion would ever arise calling in question the authenticity of such a doctrine as this. But it is a fallacious error. We have already shown that the powers of a Master are to some extent restricted, viz., "he is not allowed to govern the Lodge in a dictatorial or imperious manner," and he is compelled "to submit to the Lodge constitutional questions." This being the case, it is obviously preposterous to attribute absolute supremacy to an office which is in this manner modified by restrictive regulations. On receiving the gavel at his installation, the Master does so with the express stipulation that he will not transcend the authority which that emblem typifies.

By a gentlemanly deportment in the chair, and a courteous consideration for the opinions and feelings of the members, a Master may at all times command their respect, esteem, and reciprocal sympathy. The brotherhood concede to the office every conceivable element essential in carrying out fully the customs and usages of the Institution. That feature of its demands requiring obeisance is most cheerfully and submissively accorded to it and practised. Indeed, there is no society, probably, in the world in which this peculiar mark of deference is more conspicuously presented in its ceremonies or more tenaciously observed. Should the Grand Master present himself and enter the Lodge, he is to defer to the Master until he himself assumes the gavel.

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* This is not a usual, or at least not a very general, provision. — ED.

A Masonic Lodge is a body with inherent and chartered rights, and is entitled to, and justly demands, the same courtesy and respect which may be due to a Grand Lodge. The Grand Master, seeking admission into a Lodge, passes through a tyled door, the significance of which every Mason is familiar with; and although received with the honors due his high rank, he is required by the fundamental regulations and usages of Freemasonry to acknowledge the inherent rights of a Lodge by a formal recognition of its officers, as every Mason should do on approaching the altar. This form being one of the peculiarities of an opened Lodge, cannot be disregarded by any Mason, however distinguished a personage he may be. It is a very strange idea entertained by some of the over-zealous Grand Officers of the present day, that they may enter and leave a Lodge in any manner they please, even without giving the masonic salutations; and that they may, when present, take charge of the entire local and private business of the Lodge, managing it as they please. In this they certainly misapprehend their duties and privileges. The prerogatives of the Grand Master's office give the occupant a general jurisdictional supervision over the Craft. He may inquire into the transactions of a Lodge, examine its records, give instruction, counsel, and advice and he may admonish or reprove if need be; but he has no authority, by any right in the office, to order up and control the routine business of the Lodge. For instance, it would be a strange state of things if a Grand Master could, at any time upon assuming the chair, determine whether a Lodge should or should not consider a case of charity. Of course, in thus commenting upon the privileges of a Grand Master, the D.D. Gr. Masters are entirely out of the question. They have no inherent prerogatives. Their duties and privileges are constitutionally defined with such special instructions from the Grand Master as the urgency of the case may require. It is not admissible for them to transcend these well-guarded limits.

I shall have to omit noticing the other points raised by this decision. It will be sufficient, however, simply to recur to them when their objectional features readily present themselves. If the Constitutions confer no such power upon a Master, where does a Grand Master find it inherent in his office to originate and impart such an overstretch of authority to any officer? Again, where can he find the authority for making a Master amenable to him? Thirdly, where does he find the authority making it optional with him whether an offender be held accountable for any dereliction of duty?

Yours in fraternal love, D.

# PORTRAIT GALLERY OF LIVING MASONS.

No. III.

BY BR. F. G. TISDALL.

Theodore Sutton Parvin, Past Grand Master of the Grand Lodge, Past Grand High Priest of the Grand Chapter, Past Grand Commander of the Grand Commandery, Grand Secretary of the Grand Lodge of Iowa, Ill. Grand Chamberlain of the Supreme Council, 33°, A.A. Scottish Rite, for the Southern Jurisdiction of the United States, and, during its existence, editor of the "Western Freemason," was born in Cedarville, Cumberland County, New Jersey, January 15, 1817, whence he removed in 1829 to Cincinnati, in which city he pursued his studies, and in 1838 accompanied Governor Lucas, the first Governor of the then Territory of Iowa, as private secretary.

Brother Parvin was educated for the bar, but pursued his profession only ten years, during which period he filled the office of prosecuting attorney of one of the districts of the Territory, Judge of the County Court, Secretary of the Senate, etc.

His masonic career commenced March 14, 1838, when he was initiated in Nova Cæsarea Harmony Lodge No. 2, at Cincinnati, Ohio; was passed April 9, and raised May 9 of same year. In order to extend the benefits of the Institution into the Territory, he united with others, November, 1840, in the organization of Des Moines Lodge No. 41, at Burlington, Iowa, receiving the authority from the Grand Lodge of Missouri, and was its first Senior Deacon. On the 13th of February following, he also united in the organization of Iowa Lodge No. 42, at Muscatine, his then residence, but then known as Bloomington. Iowa Lodge derived its authority from the Grand Lodge of Missouri also. In this Lodge he was its first Senior Deacon, and for the two succeeding years its Secretary, and the fourth and fifth years, Master. He still retains his membership in that Lodge, though residing at Iowa City, whither he removed some years since.

Our esteemed brother had the honor to be a member of the Convention of Masons, held at Iowa City on the 7th and 8th days of January, 1844, when the Grand Lodge of Iowa was organized; was its first Grand Secretary, and, with the exception of two years — 1851, 1852 — the latter of which he filled the office of Grand Master, has since performed the onerous duties of the Secretariat with a fidelity and ability which have caused him to be viewed as a model keeper of the archives.

In *Capitular Masonry* he was advanced January 5, and exalted January 7, 1845, in Iowa City Chapter No. 2, and retained his membership therein until he united in the formation of Washington Chapter No. 4, at Muscatine, September 27, 1852, of which he was elected High Priest, December 27, 1853.

Companion Parvin was President of the Convention which organized the Grand Chapter of Iowa, January 8, 1854, and was elected first Grand High

Priest. The succeeding year, he was elected Grand Secretary, a position, however, he does not retain.

Shortly after the Triennial Convocation of the General Grand Chapter, at Chicago, in 1859, the Grand Chapter of Iowa withdrew from partnership in the former body.

In *Cryptic Masonry*, Companion Parvin received the degrees of Royal and Select Master, in a Council working under the warrant of Dubuque Chapter No. 3, September 27, 1847. All Councils emanating from Illinois, at that time, were thus irregularly formed; and the healing process being gone through, he assisted in the formation of Webb Council in 1855, upon the reorganized basis.

In the *Chivalric, Order* he was created and dubbed a Knight Templar, January 9, 1855, in Apollo Commandery No. 1, Chicago, Illinois; and on the 15th of March following, when De Molay Commandery No. 1, at Muscatine was organized, he was named its Commander. At the formation of the Grand Commandery for the State of Iowa, in 1864, he was elected first R. Em. Grand Commander, and re-elected the following year.

At Hartford, in 1856, Companion Parvin was proxy for Grand King and Grand Scribe of the Grand Chapter of Iowa, in the General Grand Chapter of the United States; and at Chicago, in September, 1859, he was again its proxy at the Triennial Convocation there held. At the Triennial Conclave of the Grand Encampment of the United States, held in 1859, he was proxy for the Em. Commander of De Molay Commandery No. 1, at Muscatine.

R.W. Brother Parvin has the honor of being the representative near the Grand Lodge of Iowa of the following Grand Lodges: Illinois, Minnesota, New Jersey, Nova Scotia, Ohio, and Vermont.

In *Ineffable Masonry*, he received all the degrees of the A.A. Scottish Rite under the Supreme Council of Sov. Gr. Ins.-General, 33°, for the Southern Jurisdiction of the United States, and is now an active member of the same, and Ill. Grand Chamberlain. He was admitted in 1859.

As a speaker, Brother Parvin is logical and convincing, invariably appealing to the kindlier feelings of his brethren, and gaining as much on their confidence by his pleasing manners and graceful action as by the force of the common sense he utters. He is a masonic conservative of the old school, and delights in being called an *old fogy*. As a writer, in addition to his many splendid reports and addresses, he made quite a reputatation while editing the columns of his journal, the "Western Freemason," and none regretted more its discontinuance than the writer of this sketch. The first number was issued in October, 1859. He was one of the regular contributors to that excellent organ of Freemasonry for the State of Iowa, the "Evergreen," published at Dubuque, and gazetted as such as late as September last, since when his name does not appear.

To show his independence of character, we will conclude our portrait with a quotation from his salutatory: "I have enjoyed all the honors an over-partial brotherhood can bestow, have passed every round of our mystic ladder, and for fifteen years stood upon the topmost (secretariat of a young but full-grown Grand Lodge), and, viewing the field of labor on all sides, *have no place to seek*, no power to covet, no friends to promote, and hence no selfish end to advance."

Such a man, and such a Mason, is Theodore Sutton Parvin, who, we trust, will long be spared to the Craft in Iowa, of which he is one of the chief ornaments.

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## ARCANA OF FREEMASONRY.

[From "The London Freemason."]

The origin of Freemasonry is involved in the obscurity of great antiquity; an obscurity probably in great part also owing to the gradual growth and development of the system. We may safely hold that Freemasonry was not the invention of any one who introduced it as a complete system at once; it evidently appears to derive its present perfection from the growth of ages, and the contribution of many minds, the most intelligent, the noblest, purest, and most refined of their different ages and countries. That Freemasonry dates from the erection of the Temple of Solomon, is a fact admitted and acknowledged amongst Freemasons, and in a certain sense this is true; the system probably received a fuller development then than it ever had before, but it must have existed before that time, or the Temple of Solomon could not have been built. And what shall we say of the erection of the pyramids, and of the many other great buildings of antiquity? These buildings could not have been erected without a knowledge of many things not then commonly known in the world, not published in books, or taught in universities and schools as now; laws of mathematics and of mechanics which must have been carefully preserved and studied amongst the initiated, the members of a particular craft. The study of these laws demanded a high culture for the human mind, and is it not wonderful, therefore, that amongst members of the Masonic Craft were always many of the most scientific, the most accomplished, and the most excellent men of their time; nor is it wonderful that what is called Speculative Freemasonry, aiming at all that is high, pure, and good, grew up in connection with practical Masonry. For, except in the astronomical studies of the Chaldeans and others, which were often abused to purposes of superstition, there was nothing in the early ages of the world so noble and elevating as the art of architecture; nothing which necessarily involved so much of science, and required so much application of the intellectual faculties. That the moral powers should be cultivated along with the intellectual, may almost be deemed a thing of natural consequence; and it is the glory of Freemasonry that they have been always cultivated together where its influence has prevailed. Freemasonry requires the devout acknowledgment of God as the Creator and Ruler of the universe; it requires, also, truth and honesty, with the utmost benevolence towards men. The Freemason may be a Christian, or may be of another religion. A belief in God and of a judgment to come is, however, necessary for admission into the Order. If a Freemason professes Christianity, as is usual in Christian countries, he is expected to live as a good Christian. Anything contrary to his Christian profession is inconsistent with his masonic obligations, and, indeed, Freemasonry, as it exists in Christian countries, may be said to be founded on Christianity. It derives its highest sanction from the truths and principles of the Christian religion.

. . . . . . .

Freemasonry, probably, derives its origin from the *Alibenium*, or sons of God, mentioned in the book of Genesis. The name *Alibenium* is derived from the Hebrew name of God, and from the word *ken*, which signifies both a *son* and a *building*. In Greece, the initiated called themselves *Theopanphilists*, from *Theos*, God; *Pan*, all; and *Phileo*, to love; as those who believed in the universal exhibition of the divinity in characters of love. They also called themselves *Mesouranists*, from *mesos*, middle; and *ouranos*, heaven; as those who considered God's throne as the centre of all being, as the sun is the centre and source of all light. Their science was denominated *Lux*, light or splendor, for they continually meditated on that light which enlightens the whole world. From these Mesouranists the Freemasons first derived their name.

The Christian Freemason finds his highest model, and exemplar of all that is excellent in humanity, in the Divine Saviour himself. The Freemason who is not a Christian cannot refuse to recognize the moral excellence of the character presented to his view, and thus far all Freemasons must agree in seeking to imitate it. "Our Eternal Redeemer's human character," says a brother in his writings more than thirty years ago, "which lends to revelation such vital and inspiring efficacy, was admirably well adapted for such a universal model. It embraced in its might and indefinable circumference all those divinest and grandest elements of our nature in which every heart participates and equally sympathizes; it was placed in such a diversified variety of trying and hazardous positions, that all men find the essence of their own circumstances analogous to His; and His discourses have that profound and general, yet searching and individual, interest which so well became the celestial teacher of the human race." We may well conclude with a quotation from Channing, "How is the character of Christ to be explained on the principles of human nature? We are immediately struck with this peculiarity in the author of Christianity, that while all other men are formed in a measure by the spirit of their age, we can discover in Jesus no impression of the period in which He lived. We know with considerable accuracy the state of society, the modes of thinking, the hopes and expectations of the country in which Jesus was born and grew up; and he is as free from them, and as axalted above them, as if he had lived in another world, with every sense shut on the objects around him. His character has in it nothing local nor temporary; it can be explained by no argument of human experience. His history shows him to us as a solitary being, living for purposes which none but himself comprehends, and enjoying not so much as the sympathy of a single mind." So is Freemasonry; it is not local, but universal. Cipes.

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## DEATH OF PAST G.M. BLAIR, OF INDIANA.

The Indiana "Masonic Advocate" for November gives the following touching account of the sudden death of P.G.M. Blair, late the publisher of that excellent masonic sheet. Br. Blair was widely respected and loved in the West. He died on September 29, ult., aged fifty-two years. J. B. F. writes to the "Advocate" (which is edited by G. M. Martin H. Rice) as follows:

"On Wednesday morning Bro. Blair came to the office as usual, and in apparent health attended to his business. At noon we started to his house for dinner; on the way he remarked that he felt strangely about his chest — something that he had never felt before; at the dinner-table he mentioned this strange feeling again. After dinner he laid down, and did not return to the office till after three o'clock. He remained in the office, writing letters and attending to other business, until after six o'clock, when we started to his home for tea. He complained of feeling weak, and I advised him to get into an omnibus; we did so, and rode to his house and went in. He handed me some proof, and told me to read and correct it, and he would lie down.

"After tea I went to him, and when talking to him I saw he was a little delirious at times, but quite rational. After some conversation about business, he turned to me, and looking anxiously at me, he said: 'Tell me, brother F., what is the unpardonable sin?' I hesitated a moment; he then said, 'I have the utmost confidence in you; tell me.' I then answered, 'Ingratitude to God and man.' He replied, 'Dear brother, you are right'; and folding his hands upon his breast, his eyes closed, and, tears running down his face, he said: 'Oh, my God! I have never been unfaithful to thee'; he then fell into a sleep. I examined his pulse and heart, and could detect no indication of disease or death; everything about him was natural, and I thought it was best to let him rest. I walked down to the hotel and returned immediately, but before I reached the house he was dead; his spirit had returned to God. Less than one hour before this, I had left him without the least indication of death; but the messenger had come, claimed his victim, and departed. Truly, 'in the midst of life we are in death.'"

## THE ORDER IN MISSOURI.

THE Annual Meetings of the several Masonic Grand Bodies of Missouri were held at St. Louis during the first and second weeks of October, and we find a very full and interesting abstract of their doings in "The Freemason," for November, furnished by R.W. Br. Gouley, its editor, and Grand Secretary of the several Bodies.

The Grand Commandery of the State met on the fifth, elected its officers, and set apart Ascension Day, in 1870, as the time for a State Grand Encampment to be held at Columbia. Sir James F. Agler, St. Louis, was chosen Grand Commander; Br. Gouley, Grand Recorder.

The Grand Chapter assembled in Annual Session on the sixth, when thirty-four of the fifty-two Chapters in the jurisdiction were represented. Comp. John F. Houston, of Richmond, was elected G.H. Priest, and Comp. Gouley, Grand Secretary.

The Grand Council met on the eighth, and elected Comp. Martin Collins of St. Louis, M.P.G.M., and Br. Gouley, Grand Recorder.

The Grand Lodge assembled on the tenth, with an unusually large attendance and full representation. Most of the business was of a local character. The Grand Lodge assumed the debt of $200,000 on the property known as Freemasons' Hall, and assessed an annual tax of one dollar on each Lodge member for the payment of it. One hundred and sixty of three hundred Lodges were represented, and twenty-seven Charters and nine Dispensations for new Lodges were ordered. The number of members in the jurisdiction is sixteen thousand five hundred. M.W. William D. Muir, of Booneville, was elected Grand Master, and Br. Gouley, Grand Secretary.

The Committee on Jurisprudence, to whom was referred so much of the Grand Master's Annual Address as contained his *decisions*, submitted a report, from which we make the following extract: —

MY DEAR BRETHREN, — I congratulate you all on the auspicious return of this happy occasion, and offer you my sincere fraternal greetings to-day, as we assemble in Grand Communication. Twelve months ago, this week, as a Grand Body, we were launched on the uncertain sea of life for another official cruise, to battle with the storms, combat with angry waves, or sail beneath sunny skies, as a wise Providence might order. Thanks be unto a merciful God, we have completed our voyage, having safely rowed the billowy sea, weathered the storm, and rounded to. With sails furled and anchor cast, we are again in port. How varied and eventful the circumstances and histories of the world since last we convened in Annual Communication. Change has been abroad, and earthly mutation has been rife, doing its long accustomed work. Earth has trembled beneath the footfall of earthquakes unchained; navies have been stranded and rich argosies have been swallowed by the angry deep; revolution and war have scarred the earth, disturbed empires, rocked dynasties, and shaken thrones to their fall; commotion and apprehension have disquieted the nations, but amid a thousand vicissitudes marking the histories and fortunes of nationalities and of men, our noble "CRAFT" has serenely rode the waves, breasted the storms, and to-day, with all her timbers sound, points her vast crew to the inviting shores of exalted and glorious destiny.

We are reminded that the present flies and the hereafter is at hand. Time, ever active, has hurried us along the stadium of life. The flight of another annual period indicates, with unerring certainty, the nearer approach of the sundown of mortal life to us all. We stand amid the gathering shadows, where flit the ghosts of departed hours, and, perhaps, wasted years. . . . To the thoughtful and serious, these are causes for the most sincere acknowledgments to the universal Parent, whose ever open and bountiful hand supplies alike the wants of all his creatures. Amid the flowing bounties and munificent benefits of a kind Providence, we, as a brotherhood, have been participants with others. As such, our ranks have not been broken and thinned by the destroyer, as in other years. Then let us, to-day, in remembrance of the favors received and enjoyed from God, sing to that —

"Eternal Source of every joy
Whose praise our lips now employ,
While in His temple we appear,
Whose goodness crowns the circling year."

### CONCLUSION.

And now, brethren, in concluding this, my final address, allow me to say that many matters have clamored for a place in its limits which I am compelled to push aside. There were numerous subjects which I was anxious to discuss, and that challenged attention, but I silenced their claims. The greatest difficulty realized in preparing this address was to know *what* to put in and *when* to stop. My apology for its length is the great amount of matter from which to select; with the comfortable assurance from the brethren that it is the *last* opportunity that I will enjoy of addressing them — a circumstance which, while it may afford much pleasure to many, brings no less relief to me. I assumed the ermine of office one year ago at the outspoken *demand* of my brethren, well knowing what was before me from the experience of the past. I have worn it as the Spartan youth was ordered to bear his shield, and return it to you, who gave it me, untarnished and pure. Here it is, brethren, faithfully worn in behalf of principles purer than this golden square, and more untarnished than the diamonds that gem its surface — principles which, next to my Religion and my God, I cherish above everything that can challenge the admiration of high born human intelligence — principles that have come to us, down the ages, from the mighty and eventful past — principles that are as undecaying as the mind, and as immortal as truth divine — principles that will live when the moving actors in life's present drama are catalogued among the dreamless sleepers of yore — principles that will triumph in *some* embodiment, if not in ours, when generations yet to come will be epitaphed and their obituary written in a word — Dead. That these principles are to live, and glow, and triumph in their present masonic embodiment, depends in a vast degree upon the strictness with which they are guarded and the purity with which they are cherished by our members.

## THE RHETORIC OF MASONRY.

There is a rhetoric in the Masonry of a beautiful temple, no less instructive to the eye than that of language is to the ear. He, however, who best understands the latter will best appreciate the former: hence, how necessary to him who aspires to an honorable station within that temple is the pursuit of an art which, while it instructs it adorns, and strengthens while it enriches. Many a lesson of great practical wisdom may daily be received from the contemplation of the rising structure of a stately edifice, and to no man is such likely to prove of more avail than to the Master Mason himself. He there may learn how the proper disposition of well-prepared materials, united by the implements and laws of art, furnish grace, strength, and beauty to the eye, and wisdom to the understanding. Order of arrangement, care in preparation, correct adjustment and regular construction, speak a language the pen can but feebly describe. A lesson is imparted at the same time to the contemplative mind that will produce its fruits in due season. The idea intended to be conveyed by the juxtaposition of certain parts conformable thereto, each in his own appropriate place, reminds us of the well selected, well turned, and weighty words of a strong and graceful sentence. Independently, in the former case, of the mere use intended, and in the latter, of the mere sense conveyed, there is an effect produced both upon the heart and upon the mind which is sacred to the shrine of the secret source of knowledge. So in rhetoric (or the art of speaking or saying what we have to say clearly, elegantly, and effectively), there is much labor required, both in the construction and proposition of the verbal materials of that temple, which is displayed in the architecture of an eloquent address. It may be profitable to contemplate how the justly proportioned pillars rise from their solid bases to the crowning capitals, as the idea developed reaches consummation by the graceful ascent of word upon word; how lightness and grace are achieved by joining arch to arch, even as the apt allusion, passing on from point to point, ornaments, while it upholds the general idea. We may now, perhaps, from these random remarks, the better comprehend the reason why the poets of ancient Greece and Rome have so frequently used the phrase "to build the song," or poem. The term always struck us as forcible and descriptive in relation to those nations; for as we derive from them the noblest models of architectural excellence, so do we of poetical rhetorical works. They have ever been, and ever will be, models of excellence to all the world. It is true, a great Masonic Temple owes its origin to a source than which none can be loftier; and we opine that the everlasting principles inherent in its order are such as to demand the respect and admiration of ages yet to come, as they have undoubtedly of those that are gone. A finished temple and finished discourse are analagous in their structure and effect, and often mould the embryo aspirations of posterity to great perfection. Surely, by one whose duty it may be from time to time to lecture in the Lodge, and to pay the Craft with the wages of knowledge holy knowledge, and experience, the Masonry of rhetoric and the rhetoric of Masonry should not be deemed unworthy of his serious attention. — *Anon.*

## LODGE OF SORROW.

The Grand Consistory of Louisiana held a Lodge of Sorrow in honor of the memories of their departed members, at New Orleans, on the 10th ult. The ceremonies took place in the Church of the Messiah, which, at an early hour, was filled to its utmost capacity by a select and appreciative audience. Early in the day the church had been draped in mourning, each massive pillar being wreathed with white and black streamers, and surrounding the railing of the gallery were displayed the banners of the Order, festooned with crape. In the centre aisle, facing the pulpit, and on a raised bier, covered with black velvet, a coffin told the story of those who had sought that "bourne whence no traveller returns," to whose many virtues the Grand Consistory had assembled to pay their tribute. The walls were decorated with tablets containing the names of the thirty-six brothers thus selected, among whom were fifteen of the grade of S.I.G. 33°, whose masonic services illustrate and honor the history and character of the Order in the State.

The services were prefaced by a strong and eloquent address by Ill. Br. Albert Pike, S.G. Commander of the Supreme Council for the Southern Jurisdiction, the whole or a part of which we hope to lay before our readers in a future number of the Magazine.

This address was followed by appropriate funeral services, music, and personal eulogies. The following anthem, being all of the programme we have room for, was sung by the brethren, and closed the ceremonies: —

Mourn not them whose stars have set,
While the light is with us yet;

While remembered words are dear,
While their spirits meet us here.

Though the blast shake down the fruit,
Though the leaves drop on the root,
When the death-wind withering blows,
Still the great tree, broadening, grows.

Nothing done is done in vain,
Words and deeds alike remain;
Memories soft and sad become
Angels luring us to home.

Humblest men do mightier things
Often than the sceptered kings;
Roughest paths, by virtue trod,
Lead the nearest way to God.

Living men are heavenward led
By the errors of the dead;
Murmur not, but work and pray;
Death is Heaven's dawn of day.

## CATHOLICISM *vs.* MASONRY.

The "London Freemason" for October has the following: —

"Pope Pius the Ninth's tirade against Freemasonry is but one of a series issued by the dignitaries of Rome. I remember, when stationed at Malta in 1843, that the Archbishop of Rhodes, Monsignor Caruana, who was also Bishop of Malta, issued a pastoral in which he strongly denounced the Order. Among the choice expressions he used were "the diabolical creation of this lodge," "that pestilential centre of iniquity," "common sewer of all filth," "monsters of iniquity," &c. He also referred to the anathemas of Popes Clement XII., Benedict XII., Pius VII., Leo IV., and Gregory XVI., and excommunicated all who even accorded "common salutations" to the Freemasons, much less hospitality. The funny part of the story is, that at the very time the prelate was cursing the Freemasons, he was a frequent guest at the table of an English officer of rank who belonged to the proscribed Order, and who was a constant attendant at the "infernal tribunal," as the Bishop called the Lodge in Senglea. I believe the brethren made some stir about it at the time, but as I left Malta with my regiment soon afterwards, the finale is not known to me, unless we may take the present prosperous condition of Masonry on the island as a sufficient refutation of the Archbishop's calumnies. On the other hand, I have met two or three jolly priests at masonic banquets, who were thorough gentlemen and good Masons. One more especially, Father Peter Macnamara, who lived not a thousand miles from Ennis, in the county Clare, was a diamond of the first water.

*A. L., late Colonel H. M. service.*

[For the Freemasons' Monthly Magazine].

## A PAPAL GRAND JUBILEE. — SALE OF INDULGENCES.

His Eminence, Cardinal Paul Cullen, Archbishop of Dublin, has issued a pastoral, in which he announces "a jubilee." After stating that this jubilee was to commence Nov. 1, and continue to the termination of the Œcumenical Council, convoked for Dec. 8 inst.; he proceeds to detail crimes which are held in abhorrence, such as murder, belonging to secret societies, (especially the *Freemasons*), and other offences of greater or lesser magnitude. To all those who comply with the terms of the pastoral, indulgences will be granted; said indulgences to apply "to the souls in purgatory:" The conditions of these indulgences always have been, prayer, confession, fasting, etc., but last, though not least, *the contribution of "Peter pence."* Such being the case, the following impromptu will show the *modus operandi;* and at what price Freemasons can get absolution: —

Quoth the Pope, my exchequer is now very low,
The pence for St. Peter, come in much too slow;
And how to replenish it, come, let us see,
We 'll try the effects of a grand *Jubilee.*

Now sinners, who wish of your sins to be rid,
Make haste to the priest, and do as you 're bid; —
If *murder*, you 'll only have once to kneel down,
Confess — and you 'r free for a single half-crown.

If *arson* 's the crime, the pay is the same;
If *maiming*, one-half, though your victim you lame; —
For *stealing, false swearing*, or *tempting to rob*,
An indulgence you 'll get as low as a bob.*

And e'en should you band with the *Masons* so *free*,
Our Bulls we 'll take back for a golden guinea;
And we'll wink at your crime, and let you do worse,
If only you 'll aid to fill up our lank purse.

Now remember you rogues, my exchequer is low; —
That the pence for St. Peter, come in very slow; —
And if you replenish it, with me you'll agree,
How great are the effects of a Grand Jubilee.

F. G. Tisdall.

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* Anglice — a shilling.

## KNIGHTS TEMPLARS' TACTICS AND DRILL.

SIR JOSIAH H. DRUMMOND says on this subject: —

"We dissent from the statement that 'to the public we are known only as a military body.' We are known to the public *as Masons*, and esteemed by them as Masons of a high degree; and they understand that the military element is only incidental. But they expect that, so far as we undertake a military character, we should carry it out decently and in order; and so we should. No Commandery should be allowed to appear in public until it can perform our peculiar evolutions in such a manner as not to subject it to ridicule. Many of our evolutions are unknown to military tactics; but these, if performed with precision, are never called in question; but, if clumsily performed, the manner of performance will be criticised.

"But an erroneous idea prevails in some quarters. It is held that we must keep a sharp watch on 'army tactics,' and follow them through all their changes. But this is not so; our Order is the same now as fifty years ago; our evolutions are peculiar to ourselves; they are the same now as they were in the past and as they will be in the future; we should have our own system of tactics, which should enable us to perform all our evolutions without confusion, and in an orderly and precise manner; and when that system is once established, it should be permanent, and not subject to the whims and caprices of any one, or the changes of any purely military system. What may be proper for the latter may not be best for us, whose military character is only incidental.

"Again, some of our Sir Knights consider that when we appear in public our masonic character is wholly sunk in the military. But it is now almost universally conceded, that we should never appear in public except upon a masonic occasion, or to do some masonic labor. So that the masonic character is the main feature, and the military is incidental and secondary; no more military evolutions should be used than are necessary to perform the masonic labor. But it too often happens that the secondary assumes to be the primary; that the ornament arrogates to itself the province of the wearer; that the casket mistakes itself for the gem; that the Sir Knights appear to the public as if they considered that the occasion was created to honor them, rather than that they appear in honor of the occasion. The public perceives this fault as quickly as it does lack of military drill, and holds it in greater contempt.

"There is another danger in connection with this matter. There is a disposition to become absorbed in questions of uniform, drill, etc., to the exclusion 'of the weightier matters of the law,' as if those were the primary objects of our Order. In the eagerness to perfect the Sir Knights in military drill, the moral drill is forgotten. If one is *au fait* in his sword exercise and correct in his evolutions, his intemperance is forgotten if not forgiven. If this is allowed to be, the soul of our organization is gone, and the body will soon follow.

"We desire to enter our protest against an innovation which seems to be creeping into our Order. There is an effort, in part successful, to introduce the peculiar system of military etiquette. Forgetting that the two systems are entirely dissimilar, and that we had merely borrowed some of the tactics (which very likely were originally borrowed from us), some would make us alike in all things. Questions of 'ranking,' and 'out-ranking,' 'posts of honor,' etc., are excitedly discussed, as if the very existence of the Order depended upon them. We trust that we shall not in this respect be made ridiculous."

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## THE GRAND ORIENT, AND THE RITE OF MEMPHIS.

PORTLAND, November 20, 1869.

MY DEAR BROTHER, — You will remember that a memorial was presented at the recent Session of the Supreme Council from certain brethren in New York, claiming that they had received the degrees of the A.A. Rite, by a Deputy of the Grand Hierophant of the Rite of Memphis, under the authority of the Grand Orient of France, and praying to be recognized.

This prayer, of course, was not granted; but it was deemed necessary to bring the matter to the notice of the Grand Orient.

Accordingly, I communicated with our Representative near that body, Br. Poulle, 33°; and, while he refers the matter to the Grand Master for an official reply, he, as our Representative, communicates to me the following information: —

That the Grand Orient does not constitute Lodges in a foreign country in which exists a regular masonic power.

That the Grand Orient has never undertaken to give any one whatever the power to confer the degrees of the Scottish Rite in America.

That the Rite of Memphis has been placed under the obedience of the Grand Orient of France, by Br. Marconis de Negre himself; and from that moment, Br. Marconis has abdicated all his masonic power into the hands of the Grand Orient:

*That at this moment* (*October*, 1869), *no Lodge, no* "*atelier*" *practises the Rite of Memphis; those which have done so have abandoned it.*

That the brethren named have been grossly deceived, probably for the sake of their money, "by the pretended representative of the pretended Grand Hierophant"; "*there is no longer a Rite of Memphis; there is no longer a grand Hierophant.*"

If you deem this of sufficient importance to publish, you are at liberty to do so.

J. H. D.

# EXAMINING COMMITTEES.

Having within the past year, visited a large number of Lodges in the United States and Canada, we cannot help offering a few suggestions that appear to us worthy of some consideration. These examining committees have an immense power in their hands, and there are several essentials that the W.M. should attend to before appointing such committees. In the first place, of course, it is imperative that those examining the visiting brother should not only be well versed in the ritual of the established work of their own jurisdiction, but should also be acquainted with the general outlines or peculiarities of the ceremonial and verbiage of other jurisdictions. In the second place, it is important that they should possess gentlemanly and prepossessing manners, and thus treat those whom they are examining with courtesy and civility; and thirdly, those composing such a committee must have a fair share of patience, combined with no small amount of judgment.

Let us examine into these points more particularly, and it will then easily be seen how imperative it is that these committees should possess the various qualifications that we have already enumerated. For example, a brother from England wishes to visit a Lodge in California; a committee wait upon him, and if they are unacquainted with the English Work, they fancy the brother an impostor, because forsooth he is ignorant of the American Lectures as arranged by Webb, and when they find him totally unaware of the manner in which M.M.'s wore their aprons at the building of Solomon's Temple, they at once conclude he has never participated in the mysteries of the Royal Art. We once saw a blushing youth perfectly confused, dumfounded, and finally refused admission, because he said he had received his three degrees in less than two months, without the aid of a dispensation. He adhered to his statement that men could take a degree every week in New York State, and the Canadian committee examining actually reported *on that ground* that he knew something of Freemasonry, but had evidently obtained his knowledge in some clandestine body, as he admitted he had taken his degrees without the necessary interval of one month between each. These brothers were men of intelligence, but totally unacquainted with any work except that within their own jurisdiction. Numerous instances of this character could easily be reported, showing the urgent necessity that exists for W.M.'s to take every opportunity of pointing out to their brethren the peculiar features that exist in different countries.

With regard to the propriety of such a committee possessing gentlemanly and courteous manners, it would seem almost a slur upon the Fraternity to say that at times they do not. Such, however, is the case. We have even seen those who view every visitor with suspicion; this is extremely wrong, as it often drives men away from our Lodge-rooms. The committee should of course be strict, but they should treat the brother with marked civility; they are the representatives of the Lodge, and their behavior impresses the stranger favorably or otherwise. It is, therefore, very important that they should show a kindly and fraternal spirit, and thus prove that, though strict, they are possessed of the true spirit of the Fraternity.

The last point mentioned in the opening paragraph, relative to patience, is very essential. Many brethren, from various causes, have become, in common parlance, "rusty." Bright Masons are apt to think, and perhaps justly, too, that no Mason who loves the Order should ever so neglect to attend his Lodge as to become "rusty," and are thus apt to evince impatience if the brother cannot give his replies as rapidly as he (the examiner) can ask his questions. A great deal of patience is consequently frequently required, and what is equally necessary, discrimination or judgment, so that the examining parties can select the features that prove the visitor to be a Mason; this, at times, requires very nice discrimination and fine judgment. It is so difficult to always weigh the balance with nicety, to tell the honest man from the base scoundrel. Experience and judgment of the highest order are therefore required on the part of an examining committee.

As we said at the commencement of this article, we have visited a large number of Lodges during the past year, and it is this that has induced us to offer these few suggestions — suggestions which, we firmly believe, if properly carried into effect, would materially advance the best interests of the Fraternity. We have known and seen the W.M. appoint an inferior committee to examine a visitor because his best workmen were engaged. This is a great error. We think it would be better to stop the work till after the brother was examined, rather than bring discredit upon the Lodge by sending out an unexperienced and incompetent committee. Of course, some brethren will imagine that the work is the principal feature in our institution, but such men, though very enthusiastic, are frequently very shallow, because if once the candidate becomes of more importance than the brother, the very foundation of our Temple is shaken; we are preferring the rough to the smooth and polished ashlar. — *Keystone.*

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A Valuable Masonic Document. — It was our pleasure as well as privilege, a few days ago, to examine one of the oldest masonic documents in Philadelphia and Pennsylvania, it being a *subscription* agreement for the purpose of purchasing a lot of ground for a new Masonic Temple in Philadelphia. It was dated sometime in 1753, and contains the personal signatures of Brs. Benjamin Franklin, James Mifflin, John Swift, James Hamilton, Alexander Hamilton, &c. The document is in a perfect state of preservation. The signers state that they are members of the *first* Lodge and the Grand Lodge. We hope to be able to furnish a copy to our readers in a short time. — *Keystone.*

## PROGRESS OF TEMPLARISM.

WE give the following eloquent extract from the Annual Address of the R.E. and Rev. John M. Worrall, Grand Commander of the Grand Encampment of Kentucky, in June last: —

"It has not been long since it was a very weak and dependent department of the great Brotherhood of Masonry. Its Encampments were few and not strong. They were far separated in distance, or equally so in a want of fraternal coherence and common counsel. They were indeed *Knights Errant*, wandering amid the deserts of life, without a common home or a combined power. Gradually they grew toward each other; they grasped warmly the hand mailed for noble deeds of moral valor; they planted the standard of the Cross in new and unaccustomed places; they pitched their Encampments far out on the borders of the older civilization of our continent; they bestrode steeds of iron rather than the spirited horse of ancient wariors; climbed the mountains that separated our oceans; swept over the vast plains that stretched away to the sunset; planted our banners on the highest hills, and in deep and verdant vales, combined their forces in one great common host, until they are now clasping hands from the Atlantic to the Pacific, and wielding the mystic sword of their noble warfare on every field where truth and virtue are confronting error and oppression and vice.

"Not only is this period remarkable for the wonderful progress the Order has made, but also for the enthusiasm that seems everywhere to characterize its members. There were times of old when the eloquent voice of some devoted champion roused all the nations of Christendom to a common purpose. And, moved by a universal impulse, unnumbered armies swept on with irresistible ardor to the great undertakings which they had espoused. Of this common impulse the Knights of the Cross fully partook; and when the trumpet of their leaders sounded the march on the onset, they came like the thick forest in serried numbers, and like the tornado in irresistible energy. Not unlike the enthusiasm of the olden time is that which in many places marks the course of the Knights of our Order. Their gatherings have been by thousands; their impulse like the swelling waves of the Ocean.

"Now these great movings of human impulse may be productive of immense good, or may become the engulphing wave of their own ruin; they may crystallize into grand and permanent results, like the mountains upheaved by the liquid lava; or oversways, and crush, like some heaving earthquake, when it causes the grandest of the works of men to topple and fall, or buries their crumbling ruins in its destruction."

## REMARKABLE DELUSION.

FREEMASONRY in Norway, although warmly patronized by the reigning monarch and his son, the Crown Prince, and conferring privileges on its members in a manner unknown to this country, seems to be the subject of a strange delusion in the minds of the lower orders of Norwegians. Their quiet capital has lately been subjected to a popular commotion of a most extraordinory character. For several days previous to the 17th of September last, the Freemasons' Hall in Christiana was the centre of continued riotous demonstrations; numerous arrests were made by the police, and at night the military were placed under arms. Similar scenes have been witnessed before, and they are the outburst of curious and deplorable superstition. Among the lower class, there is a belief that once in every seven years the Freemasons have to discharge one of their secret duties at the expense of their fellow-citizens, by supplying a few plump human bodies to tickle the palate of the Grand Turk — "Trynetyrken," or swine-snouted Turk, as he is irreverently denominated in the vernacular. Under the present panic, which is precisely similar to that described by the popular poet Wergeland more than twenty years ago, young people of the poorer classes and servants refused to move out of doors after dusk, and are the subjects of unfeigned terror. The most extraordinary stories prevail of "suitable persons" having been carried off by force in broad daylight, and it is generally believed that the city authorities assist in procuring this Turkish tribute. The people aroused in open warfare against the Freemasons, state specifically that fourteen bakers have disappeared, and one tailor, and an unknown but an enormous number of young women and boys are supposed to be on their transit to the Sultan's pantry. The magistrates have tried to allay the popular frenzy by issuing a caution to householders requiring them to keep young people out of the way, and pointing out the stupid character of the panic. The "Aftenpost," in commenting on this strange commotion, ascribes it to the fact that many persons emigrate to America without apprising their friends of their intention, and says that this circumstance, brought into connection with an exaggerated historical tradition handed down from the time when European nations paid tribute to the piratical states of Tripoli and Tnnis, accounts for the whole affair.

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WHITE GLOVES. — White gloves form a part of a Freemason's costume, and should always be worn in the Lodge. In an institution so symbolical as ours, it is not unreasonable to suppose that the white gloves are to remind us that "without a pure heart and *clean* hands," no one can "stand in the holy place." And this is the emblematic use of the gloves in the French rite, where every Apprentice, on his initiation, is presented with two pair, one for himself and one for his wife.

## MASONIC CHIT-CHAT.

ACKNOWLEDGMENT. — We are indebted to Br. Hervey, Grand Secretary, for copies of the printed minutes of the Grand Lodge of England, from March to September, both inclusive, for which we return our thanks.

PETERS' MUSICAL MAGAZINE. — This excellent Magazine for November is before us, and contains the usual amount of fine music. Among the contributions are "Whispering Wave" by M. Keller—a very expressive and beautiful song. "The Little White Cot in the Lane;" "Whisperings of Love" by C. Kinkel; another charming song. "Song of the Sewing Machine;" a peculiar brilliant melody. For instrumental music we find "La plaie de Diamants," a waltz. And that sweet familiar melody "The Last Rose of Summer" with variations, most beautifully arranged, by C. Kinkel; besides several other songs and sacred melodies. The music is simple and beautiful. Each will find something agreeable to his or her taste. The subscription price is but three dollars per year, and the magazine is issued monthly. Published by J. L. Peters, 599 Broadway, N. Y.

R. & S. COUNCILS. — By a table prepared by Comp. J. H. Drummond, and embraced in his Report on Correspondence, in the Grand Council of Maine, it appears that Ohio has forty-seven Councils and 1896 members; Tennessee, 42 Councils and 1687 members; Connecticut, 20 Councils and 1645 members; New York, 26 Councils and 1487 members; Pennsylvania, 37 Councils and 1425 members; and Illinois, 39 Councils and 1319 members.

OFFICERS OF THE GRAND LODGE OF NEW HAMPSHIRE. — Alexander M. Winn, Farmington, M.W. Grand Master; John R. Holbrook, Portsmouth, R.W. Dep, Gr. Master; Nathaniel W. Cumner, Manchester, R. W. Sen. Gr. Warden; William Barrett, Nashua, R.W. Jun. Gr. Warden; John Knowlton, Portsmouth, R.W. Gr. Treasuer; Horace Chase, Hopkinton, R.W. Gr. Secretary.

THE Grand Lodge of Delaware has reconsidered its resolution of 1867, forbidding its Lodges to admit as visitors negroes who have been initiated in regular Lodges; and also inhibiting the initiation of colored persons.

SPAIN. — Since the September revolution, the brethren in Spain have been zealous in re-establishing their Lodges and renewing their labors. The Order there seems to possess all the elements of active life, and everywhere in the peninsular Lodges are at work under the authority of their own Grand Lodge. It is still, however, deemed prudent to use a reasonable degree of caution, for the old spirit of persecution is still alive, and ready at the first favorable opportunity to renew its infamous work.

OFFICERS OF THE GRAND LODGE OF MARYLAND.—John S. Berry, Grand Master; Francis Burns, Deputy Grand Master; L. A. C. Cerry, Senior Grand Warden; George A. McCahan, Junior Grand Warden; Jacob A. Mediary, Grand Secretary; Frederick Finkey, Jr., Grand Treasurer; Rev. John McConrad, Chaplain; Charles E. Kemp, Grand Marshal; E. Corbett, Grand Standard-Bearer; S. E. Boyd, Grand Sword-Bearer: Frank J. Cugler, Senior Grand Deacon; S. S. Myburg, Junior Grand Deacon; William Wilson, Jr., Senior Grand Steward; James Pentland, Grand Director of Ceremonies; D. E. Riper, Grand Tyler.

OFFICERS OF THE GRAND COUNCIL OF NEW HAMPSHIRE. — Thomas J. Sanborn, Concord, M.I. Gr. Master; George H. True, Manchester, R.I. Gr. Master; John A. Harris, Concord, Ill. Gr. Master; Daniel R. Marshall, Nashua, Gr. Traasurer; Luther W. Nichols, Concord, Gr. Recorder.

RECOGNITION. — We are gratified to learn that the Grand Chapter of Maryland, has recognized the Grand Chapter of the District of Columbia, and thus established peace between the two bodies. The M.E. Comp. B. B. French, of Washington, has been elected G.H.P., of the latter.

OFFICERS OF THE GRAND CHAPTER OF NEW HAMPSHIRE. — Daniel R. Marshall, Nashua, M.E. Gr. High Priest; John A. Harris, Concord, E. Dep. Gr. High Priest; Edward Gustine, Keene, E. Gr. King; William Barrett, Nashua, E. Gr. Scribe; John Knowlton, Portsmouth, E. Gr. Treasurer; Horace Chase, Hopkinton, E. Gr. Secretary.

GEN. John A. Rawlins, late Secretary of War, was a member of Miners' Lodge, at Galena, Illinois.

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THE
FREEMASONS'
MONTHLY MAGAZINE.

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## RELIGIOUS INTOLERANCE AND FANATICISM.

"*Resolved*, That in our deliberate judgment the Pilgrim Society ought at once to take up the corner-stone of the Pilgrim Monument at Plymouth, and remove from the cavity in the same the plate on which the names of the Grand Lodge of Masons in this State, with its Grand Officers, appear above those of the Governor of Massachusetts and the Presidents of the United States; and that all imprints and inscriptions of the sect of Freemasons should be erased, by law, from all our public buildings and monuments, as subversive of the idea of popular government, and tending to make Freemasonry the religion of the State."

THE above resolution was adopted by a Convention of Religious Intolerants, held at Wrentham, in this State, some weeks since, under the immediate patronage and direction of the Calvinistic President of Wheaton (Ill.) College, Rev. J. Blanchard, and other clergymen sympathizing with him, as noticed in the pages of this Magazine in November last. It is in sentiment, and almost literally a copy of a resolution, which, about 1830, was offered by the leaders of the anti-masonic party, at a meeting of the Government of the Bunker-Hill Monument Association, demanding the removal of the plate under the corner-stone of that structure, on which the name of the Grand Lodge and that of its Grand Master are engraved. They are both offshoots of the same stock, and indicate most clearly the animus of the parties engaged in them. Intense bigotry and sectarian fanaticism lie at the bottom of the new movement against our Institution, as political dishonesty and ambition lay at the bottom of the anti-masonic persecutions of thirty-five or forty years ago. That the former is not as reckless and violent in its operations as was the latter, is only because the persons who control it have neither the power nor the necessary influence in the community; nor is there any probability of their being able to command either. The former was an unnatural alliance of religion and politics; or, in other words, it was sectarian intolerance lending itself to the politicians for the advancement of the vilest of party purposes; while the latter, so far as it has developed itself, seems to be purely a rallying of bigotry and fanaticism, for the suppression of religious freedom and the right of personal judgment, in matters usually esteemed to be of the highest importance to individual happiness, both in the present and the future. And however much we may disregard the censures and imprecations of ignorance and fanaticism when emanating from individuals, they become matters of some importance when ushered into the world by associated bodies like those sectarian denominations, which, in some of the Western and South-Western States have, within the last few years, been uniting their forces against us, and of which the meeting at Wrentham was a representation. An additional importance also attaches to them, when led on by men of whom we have been accustomed to entertain respectful opinions, and to regard, with some degree of reverence, as the servants of Him, to whom, by their own teachings, they will be required in the end to render a true and faithful account of their stewardship. To suggest that such men are influenced by other than honest motives might seem to be uncharitable; yet, like all other men, they are to be judged by their works, and their motives are to be inferred from the results. It is not to be denied that there are many among both clerical and lay members of the church who, under the promptings of a highly-wrought religous frenzy, may be, and frequently are, honestly led to the adoption of measures and to the utterance of opinions and sentiments incompatible with the divine and equitable precepts of that religion whose servants they profess to be. For superstition, however reluctant we may be to acknowledge it, is a constituent element of human nature, measured by the strength of the mental faculties, and modified by education. In too many instances, it seems to obtain full possession of the mind, and hurries its victim on, heedless of consequences, in the attainment of the object it has in view. Sensible of this element in the human character, clergymen of the gospel like Mr. Blanchard and other fanatical preachers of the strictest orthodox sects, have been found ungenerous enough to direct all their energies to this end, knowing that it is easier to enlist the passions than to convince the reason; or, in other words, to create a prejudice than to satisfy the judgment. And this is the weapon with which they have

the weakness to suppose they shall be able in the end to destroy Freemasonry!

We desire not to be misunderstood in these remarks. We entertain no illiberal feelings towards any denomination of Christians. We wish them all God-speed in their good works, but we wish to see them laboring in their own vineyards, and not uniting their interests and influence against any social, moral, or religious institution, for no other reason than that its members may chance to entertain opinions not wholly in consonance with their own. It might perhaps be unjust to charge any denomination, as a whole, with pursuing such a course, but in every flock there are worthless sheep. The resolution we have placed at the head of this article, as well as the character of the persons adopting it, is in evidence that there are in one denomination, at least, men, and women also, calling themselves professing Christians, who are ignorant, fanatical and vindictive in the highest degree; while, on the other hand, it would be criminal to deny that there are a very large majority of the members of every church, whose piety, liberality and candor, claim for them the respect and esteem of their fellow men. Among the Presbyterians, the Baptists and the Methodists, Freemasonry has perhaps more frequently found enemies than among other denominations; but this does not afford sufficient warrant for presuming that either, as a whole, is particularly unfriendly to our Institution, and certainly not, that it entertains any desire to persecute and destroy it. Many of the most eminent preachers of each of the denominations named, have been members of the fraternity, and its firm friends and supporters in times of trial. The Rev. Dr. Clark, of England, the late Bishops Griswold and Heading, of Boston, men justly esteemed by Christians of every order, were zealous and active Masons. And this fact alone ought to be of sufficient weight to silence forever the croakings of such men as Prof. Blanchard, Moses Thatcher, and Samuel D. Green, *et id genus omne.*

Do such men consider that when they charge Masonry with being accessory to crime and immorality, they by direct implication fasten a stigma on a large portion of their own faith and profession? They would discard all who are Masons. The greatest ornaments of the Christian Church, past and present, have been and are Freemasons.

It was the testimony of the late Rev. Enoch Mudge, an eminent preacher of the Methodist connexion, — more than thirty years ago, — that, "Masons do not sound a trumpet before them, when they give alms. But thousands of the poor and needy, the widows and fatherless know, and the records of the Lodges will show, that Masonry is a

Charitable Institution; that it has reformed and restrained from vice its thousands, as well as Christianity its ten thousands. I am acquainted," he continues, "with a gentleman in Rhode Island, who was brought to know Christ evangelically, while passing through the ceremonies in the higher degrees of Masonry. Indeed, it is profane in any man to go through our solemn solemnities without the fear of the All-seeing, Supreme Architect upon his mind." In answer to the charge that "Masonry lessens the desire of men for Evangelical religion," the same reverend Brother observes, "None but the blind will value moonlight, as highly as the brighter beams of the sun. Christianity is the sun, Masonry, a light borrowed from it, like the moon. If some rest in the profession of Masonry without that Christian experience of holiness, to which its ceremonies continually point them, their folly and danger are only equalled by those professed Christians who take up the name and shadow, instead of the substance of Christianity."

But Freemasonry has been opposed on very different grounds. Carlisle, the noted English infidel bookseller, maintained that religion and Masonry mutually tended to support each other, and therefore directed his attacks against the Institution, whose secrets he pretended to expose, up to the Templars' degree. Carlisle was right. He had no difficulty in finding in Masonry sufficient evidence to confirm his opinion. But can those who maintain opposing views have the same evidence? Are they actuated by motives as pure and honorable as those which influenced this professed, and perhaps conscientious, infidel? He believed what he said, and produced his evidence. They do not believe what they assert, and offer no evidence.

Were it true that the Masonic Institution is of dangerous tendency, it is impossible that it should have existed and received the patronage of the wise and great and good from the remotest ages of antiquity. It cannot be supposed that men distinguished for their accomplishments, learning, and virtue, would embrace principles which are nugatory, erroneous, or absurb; neither will it be said that great men occupy themselves with foolish things or cherish trifles. It has been truly and justly remarked, by a German author, that the "Order of Freemasons possesses at present many Princes among its members; and of them it can truly be said that they are men of great sublimity." If these princes viewed the Order as of no importance, and only as a matter of recreation, when tired of great and perplexing concerns, they would visit the Lodge the same as they do the chase, the theatre, and other amusements, and not concern themselves otherwise about it; but, on the contrary, several of them take more than common interest in it, — they enter into the most minute details of its concerns, devote to its mysteries their time and attention, and take great interest in its exterior prosperity. But aside from these things, the enemies of Freemasonry may be assured that if there were "no more in our institution than their little minds suggest, it would have fallen to the ground ages past; but the contrary being the case, they may safely conclude it will continue to exist, notwithstanding any opposition, for ages to come."

The following extract from the Annual Address of the Grand Master of the Grand Lodge of Kentucky, delivered before that Body in October last, furnishes a not inappropriate conclusion for this article: —

"The persecution of Freemasonry, by religious zealots, has been too long our portion, to our praise, for us to hope it will ever be withdrawn. But while true to ourselves, and the sublime principles of the fraternity, we need fear no opposition from without. This has ever been our heritage. The entire history of the institution only proves

"'How sublime a thing it is
To suffer and be strong.'

To blot out her memorial from under heaven, the most furious efforts of fanaticism, the most ingenious arts of statesmen, and the concentrated strength of empires have been employed. Her enemies have rejoiced when she languished, and erected monuments, as they vainly imagined, of her perpetual overthrow. She has been proscribed and persecuted 'by spiritual wickedness in high places,' threatened and banished by the edicts of ruling sovereigns, and boldly assaulted by cruel and blood-thirsty tyrants. But where now are those tyrants, and where now their empires? They have long since vanished from the earth; their names have descended to us on the roll of infamy, and their empires have passed like shadows over the rock, leaving scarce a trace behind. But what became of Freemasonry? Did her enemies accomplish her destruction? Nay, verily. She rose triumphantly above their crumbling dynasties, fresh in beauty and in might. She has outlived the monumental marble of her foes, laughing to scorn their inscriptions and the hands that wrote them. She has celebrated the funeral of kings and kingdoms that plotted her destruction, and with the inscription of their intolerant pride has transmitted to posterity the record of their shame. For the space of three thousand years, the fiercest lightnings of religious bigotry have been blazing about her pinnacles, and the hottest thunderbolts of partisan hate have been hurled against her majestic columns; but, divinely supported by wisdom, strength, and beauty, the venerable temple still remains unconsumed by the lightning, and undemolished by the thunderbolt, arrayed in all its beauteous proportions and dazzling splendor!

It is true that during these fierce storms of persecution we have occasionally seen our beloved institution glimmering, like the pale star of morn, betwixt light and darkness on the horizon's verge, but when the storm-cloud has passed away, it has left our sky more clear and bright and beautiful than before, like those tempests in the physical world which seem to walk our skies only to give the rainbow birth! That Almighty Architect, who, "In the beginning," assigned the star of Masonry its place in the moral heavens, and said, "Let there be light," has never permitted it to become as one of the "Lost Pleiades," but throughout the long night of ages it has, under His all-seeing eye, continued to beam on the pathway of erring humanity, and is to-day shedding abroad over the earth a moral radiance brighter far than when, at its early rising in the east, it first flashed its resplendent light around the brow of Mount Moriah!

## PRACTICAL DIRECTIONS.

We extract the following from a recent Encyclical Letter issued by M.W. Br. H. G. Reynolds, the able and intelligent Grand Master of the Grand Lodge of Illinois, to the Lodges under his jurisdiction. They are practical suggestions and will be found useful elsewhere than in Illinois: —

Impostors and Mercenaries. — The impositions upon the pockets of our brethren and the treasuries of our Lodges have become so frequent that many dispense with examinations, and contribute a small sum as the easiest way to get rid of these beggars. Many shameless applicants have become so accustomed to that sort of treatment, that they look for it and rejoice in it, as the least laborious way of gathering funds. This is all wrong, and ought to cease *at once.* And in order to accomplish that end, Lodges, Worshipful Masters, and brethren are instructed to observe and enforce the 8th and 15th charges to a Master elect, which are as follows:

"You promise to respect genuine and true brethren, and to discountenance impostors and all dissenters from the ancient landmarks and Constitutions of Masonry."

"You agree that no visitors shall be received into your Lodge without due examination, and producing proper vouchers of their having been initiated in a regular Lodge."

We advise that every brother procure a travelling certificate, yearly, and that relief be granted to no able-bodied brother not well known, unless he produce a certificate under seal that he is a member of a Lodge in good standing.

Lotteries and Gift Enterprises. — Nothing can be more emphatic than the following resolution:

"*Resolved,* That this Grand Lodge views with abhorrence any attempt on the part of Lodges or members of Lodges to give the aid of Masonry, in organized or individual form, to any lottery or gift enterprise; and that it will sustain any Lodge in any reasonable punishment inflicted upon its members for such an offence."

Clandestine Masons. — Much discussion has been had in regard to the *status* of colored men claiming to be Masons. A colored man, or any other man, made in, and belonging to a regular Lodge, is entitled, outside of a Lodge, to all Masonic rights and benefits. No landmark is plainer. But the class of colored men claiming recognition have organized bodies of their own, and within the various jurisdictions of Grand Lodges in correspondence with ours. But one Grand Lodge can occupy the State, district, or territory where it is located in the United States, or British America. The Lodges established in New York by a foreign Grand Lodge come under the same *status.* In this matter the question is not one of color, but of jurisdiction, and strikes at the very foundation of sovereignty and Masonic government, and the Grand Lodge has —

"*Resolved,* That no Lodge in this jurisdiction shall recognize as a Mason any person claiming to be such, who has received his degrees or holds his membership in any Lodge in any of the United States or in British America, unless said last named Lodge shall be recognized as regular by the Grand Lodge of such State, Territory, Dominion, or district in correspondence with this Grand Lodge."

Past Master. — No Master elect is eligible to installation until he has received the secrets of the Chair.

New Lodges. — The time has arrived when more Lodges are not desirable in a general way. The necessity or propriety in applications should be clear. As I am allowed a large discretion in granting dispensations, I shall require the following conditions to be presented to a Lodge before granting a recommendation:

1. That the dimits of all the petitioners be presented with the petition.
2. That the proposed Master present a certificate from an Examiner or Lecturer, that he is able to open and close a Lodge, and to confer the degrees as required by the Grand Lodge.
3. That the petitioners have provided themselves with a Lodge-room, and two or more convenient anter-ooms, all safe and convenient, a plan of which with dimensions should accompany the petitions.
4. That the location of such proposed Lodge is five miles from any other Lodge, or, that any Lodge within five miles has more than forty members.
5. That the petitioners are able and willing to sustain and build up a reputable and healthy Lodge.

Even after all these conditions, if there should be any reason for withholding a recommendation, I expect the Lodges to act upon such reasons fairly and prudently, and to withhold a recommendation where, in the judgment of the Lodge, the good of Masonry requires it.

## APPROVING THE TRANSACTIONS.

DEAR BROTHER MOORE.

In a previous article I took the liberty of calling in question the orthodoxy of one of the decisions of the Grand Master of Masons in New York. There is another, the correctness of which is not generally conceded, and may very properly be noticed at this time. I will take the occasion here to remark, that these criticisms do not emanate from any captious spirit, but are prompted purely by an honest difference of opinion. Although apparently of small moment, these subjects appear to me to possess an importance worthy of a more mature consideration than is generally devoted to them. They all involve some principle in masonic jurisprudence, and although consisting generally of minor irregularities, are of such a character as to form a medium through which more dangerous innovations may introduce themselves into the management of the institution. Most writers who have had the principles of Masonry under review, too often lose sight of the spirit of its internal regulations. Its antiquity, moral and religious character, and benevolent purposes have all met a fair share of the students' labors and elaborate expositions, while the theory of its internal economy and organic structure remains partially neglected, when in fact, it should be classed and fostered as among the main instruments of its potency. Grand Masters' decisions on this subject, being induced more or less by local difficulties, afford no reliable basis for their universal application.

But to the subject under review. The Grand Master says: — "The minutes of a special communication must be read for information of the brethren before closing, but are not approved till the next regular communication!" Of course the word "regular" in this connection is used as defining a *stated* communication, as both communications, whether stated or special, are masonically regular, and both equal before the law, the former for the transaction of the business of the Lodge without limitation, the latter to fulfill the purposes of its call. The effect of this decision is to confer a supervisory power upon one session of the Lodge over that of another. Whether it was intended by this course to create these extraordinary privileges, or whether it grew out of a misconception of the inherent rights and duties of a Lodge, does not appear. We presume however that the decision was predicated upon the idea that a Lodge can only be held responsible for the acts of stated communications; that any irregularities at a special session must be corrected by the former. If this be so, such a position can scarcely be maintained by means of any masonic law.

A Grand Lodge in due course of routine, creates and constitutes a certain number of brethren into a Lodge, empowering them to exercise the rights and privileges which attach them to, while the same power restrains them from transcending any duty or privilege conveyed by the warrant; neither can they omit any of its requirements. Hence whether they are in stated or emergent sessions they are always under masonic restraint. To transact any business, a Lodge must be formally opened, as through no other medium can the transactions of a Lodge appear. Closing a Lodge is to be viewed precisely as the *sine die* adjournment of any deliberate body. The business of a Lodge, however, may be continued by emergent meetings, until the interval between the period of two stated communications is consumed. This feature of our internal government marks distinctly the independant character of each session of the Lodge. When a session has terminated and the Lodge is formally closed, it cannot by any known rule be resuscitated: another session opens a new and distinct Lodge; at the latter a motion to reconsider any act of the former would be inadmissible. The only method by which the proceedings of a Lodge can be reached by any subsequent Lodge, is through a new or an original proposition. There is, therefore, an obvious error in the theory of transferring the transactions of one Lodge for confirmation to another Lodge, possessing no superior qualifications.

Consider the subject as you may, the decision under review is scarcely consistent with the principles of organization by which Lodges are established. It is at variance with the relative position Lodges hold to the institution, and to each other, and is certainly in conflict with their inherent rights. The constitution and usages of the fraternity recogize the legality of special or emergent Lodges. When regularly opened on these emergent occasions, the Lodge is in possession of every requisite ingredient for its labor, fully endowed with the functions of a Masonic Lodge; presided over by the same officers, virtually composed of the same members, held under the same warrant, and alike amenable to the institution for any infraction of its rules. There is no duty imposed upon the membership more obligatory than that which requires them to "keep a fair record of their proceedings proper to be written." Consequently the work of either Lodge is not completed, nor the Lodge in a proper condition to be closed till its transactions are recorded, read, and approved. This being done and the Lodge closed, its acts of that occasion, become fixed and unalterable facts. A *stated* communication differs from an emergent Lodge simply in having fixed periods at which the general business of the Lodge must centre; such as receiving petitions, electing candidates and officers, and the reception of all new business, which must, under present regulations, originate in them. In no other respect does it possess functions or attributes, inherent, which do not in their fullest signification, attach to emergent Lodges. This form draws a line entirely around each session of the Lodge, demonstrating clearly their distinctive and independent character. Were it possible to resuscitate a Lodge after its demise, or consistent to blend the proceedings of Lodges, the literal application of the theory, as set forth in this decision, would oftentimes prove futile if not ridiculous. Take for instance the initiation of a candidate, a charity dispensed, or the adoption of any other exhausted subject; how could such transactions be undone, even though the revisatory Lodge disapprove them. A moment's reflection readily presents the fallacy of such a doctrine.

We may not at the present perceive any fatal consequences arising from this theory of the supervisorship of one's peers, nevertheless the tendency of the doctrine is to war upon the organic structure of our masonic system, destroying Lodge identity and individuality. The line which now clearly defines the independence of each, would soon be obliterated and the frame-work, giving symmetry and strength to the institution, sensibly weakened.

Although the principal strength of Freemasonry should lie in the moral principles it inculcates, still it is really the mode of conveying the same through the mind into the heart, which makes the impression a lasting one, and intensifies the interest felt in it by its members. Remove from Masonry these attractive features; alter the details of the superstructure as it now stands and has for ages stood, and its stability is at once endangered. Were it not for the strength of its moral power as embodied in the virtues of the brotherhood, this noble fabric could not withstand the merciless shocks it is constantly receiving through fancied improvements, suggested by its over zealous friends. If these innovations are assented to, or suffered to creep in among us, Masonry must eventually yield its present ascendency over other institutions and descend to the same platform.

Yours in fraternal love, D.

## MASONIC OFFENCES AND TRIALS.

The question, What constitutes a masonic offence? has, perhaps, never been determined with accuracy; and, certainly, not with completeness. It is perhaps impossible, by any verbal definition, to determine perfectly, in all cases, a crime or an offence in Masonry. The compass cannot describe a circle inside of which the crime always exists, and outside of which it can never be found. There are no lines in moral geometry within which the misdemeanor may always be traced. Accordingly there is no strict masonic code or classification of offences. Yet such is the nature of our Fraternity, that the absence of a written crimnal law can hardly be regarded as a defect. So much depends upon the facts and circumstances of the particular case, upon the relation which the accused sustains to others, upon the intent of which the Municipal law does not always take cognizance, nay even upon the tempers and manners, that we at once realize the difficulty of declaring in advance what shall be deemed an act against Masonry. It would be manifestly absurd to hold that every act that contravenes the civil law is a crime against this Fraternity, although obedience to law and the constituted authorities of the State is one of our fundamental doctrines. Nevertheless, no Lodge would expel, or even try one of its members for keeping a dog without a license, or for neglecting to shovel the snow from his sidewalk. Some acts, also, which in contemplation of the law are fraudulent, being made so, perhaps, by the express words of the statute, such as the preference by a bankrupt of a particular creditor, and other acts known as legal frauds, are not therefore and necessarily offences against Masonry. On the contrary, it is not difficult to find cases when the fraud in law is clear, and the act itself is entirely innocent, and perhaps commendable, when tried by the rule of masonic right.

On the other hand there is a large class of statute crimes, such as felonies and other offences involving moral obliquity and turpitude: — offences as to which all right-minded men, as well as Masons, are in harmony with the law, and of which it is the imperative duty of Lodges to take cognizance, even should they anticipate the Grand Jury or the Police Court. As such crimes are directed against the law, against society as a whole, and against the right of the peace of the individual, they are necessarily crimes against an institution sacredly devoted to the protection of all these interests.

Another class of offences which may be deemed masonic offences, consists of acts clearly and directly opposed to our constitutions and established regulations, to those cardinal principles known as the general tenets of the Fraternity, and to the special obligations involved in the ritual, and voluntarily assumed by every initiate. Thus, acts against the cardinal virtue of justice, presistent intemperance, wilful or habitual violation of the regulations of the the Grand Longe, or the By-Laws of a subordinate Lodge, the disclosure to the unitiated of the secrets or the private business of the Lodge, the failure to comply with those ties of obligation which should be most sacredly observed, though perhaps involving other elements of wrong and wickedness, are to be considered as strictly masonic offences. This enumeration is not intended to exclude many cases, which, as has been before observed, do not admit of classification or definition. Whenever it shall be found that the acts of a brother are so clearly adverse to the principles or regulations of the Craft, or the rights or happiness of any of its members, it will be the duty of his Lodge to try him for those acts, although the offence involved was never described or known before on sea or land.

The attempt, thus briefly and imperfectly made, to discover the nature and character of that which should be known as a masonic offence, leads us next to consider the manner and methods under which the trial for such offence should be conducted. The absence of a settled code or classification of offences, furnishes in itself a strong reason for the observance of the highest care, caution, and accuracy, in the conduct of all masonic trials. Certain regulations, of the most obvious necessity, for such trials, have been adopted by Grand Lodges, but they are mostly external in their character, and only intended to meet the plainest and simplest rights of the parties. The true *spirit* of the trial cannot come from mere forms or regulations of the proceeding. There is another unwritten law higher than the regulations of a Grand Body, but with which they are in harmony. When the accused appears before the lodge to answer the charges against him, and the trial proceeds, he should be met by that spirit of justice, charity, and fairness, which, while it be large enough to comprehend the Lodge and the whole Fraternity, is not too large to overlook *him*, while the specified regulations are to be strictly observed in the absence of formulas of language. He is not to be oppressed or to be shielded by any merely technical vote. The charges of the written accusation should be made in clear and precise terms, when the charge is general in its nature; as for conduct unbecoming a Mason, there should be clear and accurate specifications, so that there may be a distinct issue to be tried and that the accused may know exactly what he is to meet. The evidence should be strictly confined to the issues on trial, excluding all hearsay. The examinations of the witnesses on either side should be conducted by managers or counsel appointed for that purpose, the members of the Lodge maintaining the dignified demeanor and bearing of judges in the case. The course of the testimony should never be interrupted by commentary upon the case, which always should be reserved for the summing up of each party.

The best and most candid judgment should be expressed in the vote, which is the verdict of the Lodge. The general burden of proof is on the accusers, although that burden may by the acts or admissions of the accused be shifted and fall upon his shoulders. Inasmuch as the result of the trial may be the expulsion of the accused from the rights and privileges of Masonry, a disgrace to *him*, equivalent to a sentence by the civil judge of an ignominious punishment, — a disgrace in which his family must share, and which his innocent children must bear as a reproach in after life, — he is entitled ordinarily to the vote of every member. In case a member is not fully satisfied with the

proof offered by the prosecution and upon *all* the evidence, has doubts of the guilt of the accused, the accused should have the benefit of the doubts. If, on the other hand, the evidence offered be clear and satisfactory, every member is bound to reject all considerations of fear, favor, or affection, and vote for conviction.

C.

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## GRAND COUNCIL OF MASSACHUSETTS.

The Grand Council of Select and Royal Masters assembled in Annual Convocation at the Masonic Temple in this city, on Wednesday, Dec. 8, with a very good attendance of members and representatives of subordinate Councils, when the M.P. Grand Master, Charles E. Powers, Esq., delivered his Annual Address, in which he presented in a clear and able manner, the results of his official visits to, and the present and prospective condition of the Bodies under its jurisdiction. We are unable to give the statistics, but this branch of masonry was never more prosperous or promising, in this Commonwealth, than it is at the present time. It is said that the Boston Council is the most numerous, and one of the ablest working Bodies of its class in the world. Great pains have been taken by the officers and members, in the perfection of the work and in the completeness, appropriateness, and beauty of the regalia. We feel some pride in it, for although we have of late years taken no active part in its management, we were whilom its presiding officer for ten or twelve consecutive years. There are other Councils in the State, which are striving zealously, and with much success, to rival it in its excellence. We wish them all success.

The Officers of the Grand Council for the present year are as follows: —

Charles E. Powers, of Boston, M.P. Grand Master; Ruel J. Walker, of Lowell, R.P. Grand Master; John P. Soule, of Melrose, P.G. Master of the Work; Seranus Bowen, of Boston, G.M. of Ceremonies; John McClellan, of Boston, G.M. of Exchequer; Solon Thornton, of Boston, Grand Recorder; David Lyon, of Greenfield, Grand Capt. of Guard; John Garney, of Boston, Grand Conductor; Rev. John P. Robinson, of Boston, Grand Chaplain; John Haight, of Lawrence, Grand Sentinel; William P. Anderson, of Boston, Grand Lecturer; Edward B. Moore, of Boston, Committee on Foreign Correspondence; George H. Pike, of Boston, Grand Tyler.

## GRAND CHAPTER OF MASSACHUSETTS.

THIS Grand Body held its Annual Communication for the current year at the Masonic Temple in this city, on Tuesday, the 7th of December, M.E. Henry Chickering presiding. There was a very good attendance of members and the representatives of subordinate Chapters. The business, except in the choice of officers, was not of much general interest. Two Dispensations were granted for new Chapters. The address of the Grand High Priest was an able and interesting paper, from which we learn that in September last, there were forty-three Chapters working under Charters, and one under Dispensation, in the State, all of which are represented to be in a flourishing condition, and are working the prescribed Ritual with a good degree of accuracy. Of the recent centennial anniversary of St. Andrew's Royal Arch Chapter, the Grand High Priest says: "As this was the first Chapter organized in this State, or in the United States, it may be considered as the parent of this branch of the Masonic Order in this country; and now, after a full century of honorable existence, its head hoary with the winters of a hundred years, with its children numbered by hundreds, it appears as fresh and vigorous as the youngest of the sisterhood of Chapters."

On the subject of filling vacancies, the address has the following: "In a report made to the Grand Lodge of this Commonwealth by William S. Gardner (now M.W. Grand Master of the Grand Lodge), Dec. 13, 1866, this subject is ably argued, and the conclusion arrived at, that — I quote from the words of the report — 'a vacancy can only occur by death, or by the act of the Grand Master in the Grand Lodge, and can only be filled by Dispensation.' Further on, it says: 'The Lodge itself has no control over it, and cannot hold an election, save by virtue of such Dispensation' . . . . Such has also been the decision of other competent authorities in this State, among whom I may mention Past Grand High Priest, Charles W. Moore. It is for you to say whether any action shall be taken upon this subject."

We understand that some of the Chapters in this State are pursuing a different course in filling vacancies. If this be so, the subject should receive the attention of the Grand Chapter.

Returns from thirty-four Chapters for the year ending September 1, show a membership of 4509, and of exaltations 478. The entire membership is estimated at 5350, and exaltations for the year, 550.

The officers for the current year are as follows: —

Henry Chickering, of Pittsfield, Grand High Priest; Alfred F. Chapman, of Boston, Deputy Grand High Priest; Frederic A. Pierce, of Boston, Grand King; Thomas Winship, of Wakefield, Grand Scribe; Peter C. Jones, of Newton, Grand Treasurer; Thomas Waterman, of Boston, Grand Secretary.

Rev. J. P. Robinson, of Boston, Rev. St. John Chambre, of Stoughton, Rev. J. W. Dadmun, of Winthrop, Grand Chaplains; Z. H. Thomas, Jr., of Cambridge, Grand Captain of the Host; Joseph K. Baker, Jr., of Dennisport, Grand Principal Sojourner; Samuel B. Thaxter, of Abington, Grand Royal Arch Captain; William H. Murray, of Pittsfield, Grand Master of 3d Veil; D. B. Tenney, of Haverhill, Grand Master of 2d Veil; George E. Stacy, of Milford, Grand Master of 1st Veil; Eben F. Gay, of Boston, Frank E. Jones, of Boston, Grand Stewards; Marlborough Williams, of Boston, Grand Lecturer; Rev. J. W. Dadmun, of Winthrop, Committee on Foreign Correspondence; George H. Pike, of Boston, Grand Tyler.

## GRAND LODGE OF IRELAND.

THE Grand Lodge of Ireland held a special communication at the new Masonic Hall in Dublin, on the 10th of November last, at which the venerable Duke of Leinster, who has been for nearly sixty years its Grand Master, presided in person. The particular purpose of the meeting was to give the Grand Master an opportunity to announce officially to the Grand Lodge, "that his Royal Highness the Prince of Wales, had, in the most gracious manner, consented to accept the position of Patron of the Masonic Order in Ireland, — the highest honor the Body had it in their power to bestow, and one which had in by-gone days been held by many of her most gracious Majesty's predecessors on the throne of England."

Among the officers and distinguished brethren present, were the Right Honorable Lord Athlumny, S.G.W.; Sir Edward Grogan, Bart., J.G.W.; Sir John Barrington, D.L.; the Lord Mayor elect; George W. Maunsell, D.L.; President of the College of Surgeons; President of the College of Physicians; Colonel Snow; Major Adams; Drs. Beatty Tuffnell, Owens, &c.

The Grand Lodge having been opened in ample form, the Grand Master assumed his place on the throne, and announced "that in accordance with the usual etiquette, he had, in the first instance, consulted the wishes of his Royal Highness, and been favored with the most gracious answer, saying that his Royal Highness would gladly accept the intended honor. He had very great pleasure in making this announcement, and proposing that the Grand Lodge should confer on his Royal Highness the Prince of Wales, the title of Patron of the Order in Ireland. This title, which had been held by his Royal Highness' granduncle, his late Majesty King William IV., would not confer upon him any masonic rank that would in the slightest interfere with the rights or privileges of their Grand Master; but if his Royal Highness should ever come amongst them, he felt sure that they would all be glad to see him, and receive him with all the honor and respect to which he was entitled.

His Royal Highness was then proclaimed and saluted with full masonic honors."

## MASONIC JURISPRUDENCE.

GRAND Master Vincil of the Grand Lodge of Missouri, is very much of a martinet in the administration of the affairs of the Body over which he presides with distinguished ability. In his Annual Address before the Grand Lodge in October, he gives the particulars of a variety of interesting cases in jurisprudence, in which he had been called the past year to exercise the highest power with which he is invested. We give two or three specimens, as follows: —

> "Jas. E. Hart was in the employ of Br. G.W. Murphy. He made use of several thousand dollars of his employer's money. When the embezzlement was found out, and Hart called on to account for it, he attempted to make his escape, and got away on the railroad, some seventy-five miles. A telegram headed him off at Macon City, and he was carried back to Breckenridge. He acknowledged all that was charged against him, and said that he 'had acted criminally.' He was tried in a magistrate's court and committed to jail, without the benefit of bond. Subsequently, he was released from jail, on a writ of *habeas corpus*, and fled the country. In the meanwhile, charges were preferred against him in Houston Lodge, No. 42. Falsehood and fraud were the specifications. A mass of testimony was presented, both oral and by deposition, sustaining both counts in the indictment. Being present myself at the trial, and in the chair, I appointed counsel to defend the accused. A defense was made, of course. For who so *vile* now-a-days but some one will defend him; and who so *guilty* these times but some one will *swear* he is *innocent*? The *able* defence set up was, first, '*falsehood* is no violation of *masonic obligation*.' Second, 'Fraud could not be *shown*, unless we knew the *intent* of the accused was to defraud his brother.' The taking of the money was admitted and proven. But until we could *know* the *intention* was wrong we must acquit. And, my brethren, there were members enough in that Lodge, wholly blind to duty, moral obligations, and sacred covenants, to declare the accused *innocent*. He was acquitted! And I arrested the Charter!"

Another case is where a Lodge deliberately voted that it could not conform to the positive instructions of the Grand Lodge in the matter of *work*. Though one of the best Lodges in the State, he promptly suspended the Warrant.

In another case he suspended the Master of a Lodge for "repeated acts of excessive drunkenness" and personal assault on a brother. In this case, he says: "If the brethren do not want the immortality of history given to their infamous crimes (?) they must learn to subdue their passions and circumscribe their desires."

In another case of assault on a Brother Mason, where he himself presided, "the defendant offered some extenuation and threw himself upon the mercy of the brethren," on which he "instructed the Lodge that there could be no justification of a violation of the solemn covenants of a M.M." The brethren, notwithstanding, found the defendant "not guilty," whereupon he "peremptorily closed up the Lodge."

"The demon of party" having entered into one of the Lodges, and caused the rejection of candidates brought before it, "on political grounds," and as he believed "destroyed forever its peace in life," he ordered "the arrest of the Charter."

One of the Lodges of St. Louis having involved itself in "one of the '*muddiest mixtures*' ever presented to human consideration," and disgraced itself, "an order was issued closing up the concern, until opened by the Grand Lodge."

In reference to the above cases, he says: —

> "One single reflection, however, must suffice. The disregard with which Masons treat their obligations and the solemn covenants of the Order, has been perfectly appalling to me. So many act as if the institution were nothing but a club or jolly association, a good thing for fun or for the advancement of mere personal ends. The sacred moral character of masonry is lost sight of, and its covenants treated with lightness and indifference."

He next notices a variety of cases of mal-practice in the Lodges in which he was called upon to interpose his authority. We give the following as an example: —

> "Two petitioners for initiation were rejected, each one receiving as many as *two* black balls. The ballot was taken *twice*, notwithstanding *two* balls appeared

against each candidate on the *first* ballot. The Master did then and there manage to reach the *labored* conclusion that they were *rejected*, and so declared. But the farce had just commenced. Some amiable brother moved a reconsideration of the ballot, which was already declared *final*. The *more* amiable brethren *clamored* for it, 'the Lodge *urged* and *called* for a reconsideration' (the Master's own words.) The *most* amiable and accommodating Master entertained the motion, when a reconsideration was carried. Of course it was. It being after midnight now, and the zealous brethren feeling greatly wearied from such *exhaustive* labors, the Lodge was CALLED OFF, until next morning at sunrise — six o'clock. Upon re-*ass*-embling, the question pending at their *adjournment* (?) the previous night was again taken up, when ballots were again spread in behalf of the *rejected* applicants. It is hardly necessary for me to record the fact that they were *declared* (?) elected. Such is the case, however, and 'the truth of history' compels me to chronicle the outrage of their *initiation* the same week.

"My brethren, 'fury is not in me,' and severity is not the tone or habit of my nature, but I cannot find words sufficiently strong with which to censure and condemn such conduct and such irregularities. A few more successful surges of like character, made against the barriers and guards of Masonry, will render admission to our mysteries so easy that none will knock in vain. In a little time, with such doings allowed, the DEVIL, in his proper person, may hopefully petition and certainly expect acceptance. How could you keep him out?"

### DECISIONS.

PETITIONS. — A petition for initiation or membership cannot be withdrawn after reference to a committee. A petition for initiation, presented by one who is found to be wholly disqualified by law, may be withdrawn before ballot. It would be unjust to black-ball a minor, a person of defective physical organism, or one who had not been in the jurisdiction sufficiently long. It is often found that these disqualifications exist after the petition has been received and referred. In such cases let it be withdrawn without a ballot.

MEMBERSHIP. — "Must a Master Mason who was rejected for membership, *petition* again, or can we *spread* the *ballot* at successive meetings, by motion on his application without a *petition*, in the usual form?"

When a Master Mason is black-balled his *petition* is absolutely *rejected*, and that petition is *dead*. He cannot be balloted for again on a *dead* petition; must present a *new* one, as if he had never petitioned before. The custom of balloting at subsequent meetings for membership, without a *new* petition being presented, referred to committee, &c., has been practised the past year. I have throttled the custom wherever found. It is an outrage upon the rights of objecting members. If a renewal of ballot is allowable, without a petition and the usual course, advantage will be taken to run in objectionable members when brethren are absent, and but a thin attendance at the Lodge. Interested parties watch their opportunities and know when to be present. I have set aside such ballots and held them for naught.

"If a brother is elected Master and, before he is installed, his Lodge ceases to exist, is he entitled to the appellation of PAST MASTER?"

Certainly not. Election as Master, a *proper* installation as such, and passing the chair, alone invest with the title Past Master in symbolical Masonry.

MANNER OF OPENING LODGES. — During the past year a conflict of opinion arose between the Grand Lecturer and myself, respecting the "manner of opening Lodges." This question has been so thoroughly discussed in the last few years, that it is fresh in the minds of the fraternity generally.

The Grand Lecturer took the following position: "The *ceremonies* of opening the THIRD DEGREE *included* the ceremonies of opening the FIRST and SECOND. THE THIRD DEGREE CANNOT THEREFORE BE OPENED by *any shorter* process than by passing regularly through the *ceremonies* of *opening* the first and second degrees."

This doctrine I held to be incorrect, and forbade its promulgation. The ceremonies of opening the first and second degrees are not parts of the third degree, and have nothing to do with opening the third degree. I deny that the third degree cannot be opened except by going through the first and second degrees.

The Saunders resolution, adopted in 1867, allowed Lodges to exercise their own choice, and open in any degree they might prefer. That is the law now. Under that law no Grand Officer can force a Lodge to open in any degree, unless they desire to do so. I cannot require the Lodges to open in the *Master's* degree where they have only the *first* degree to confer. And surely a Grand Lecturer cannot demand a Lodge to open on the first degree, when the object is simply to confer the third. And yet the doctrine is, that "The *third* degree can never be opened by any shorter process than by opening the first."

I am confident that this Grand Lodge will not so determine, but will again, if necessary, declare that the Lodges SHALL be left free to open as they prefer, and as their convenience may demand. Henceforth let this question rest with the Lodges themselves.

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## GRAND LODGE OF MISSOURI.

WE are indebted to the courtesy of R.W. Br. Gouley, Grand Secretary, for an early copy of the proceedings of the Grand Lodge of that State, at its Annual Communication in October last. We have noticed in another place a spirited address by the Grand Master, and given such extracts as we could well spare room for. The session was a busy one, and a large amount of business was transacted; most of it, however, was of a local character. We find the following in an excellent report of the Committee on Grievances: —

"We hold no power on earth can deprive a Master Mason of the inalienable right of equality, and the exercise of that right in the Lodge, except upon trial and conviction by the Lodge. Any other construction of this law would stultify the action of this Body, which has rightly and justly declared that no Mason can be deprived of his rights except by trial and conviction, and any other construction of this law would put to shame our boasted claim of Charity, as we would fall below the common law of the land, which presumes any one innocent until he is, by trial, proved guilty."

We also find among the proceedings a very interesting notice of the character of the late Br. Priestly H. McBride, one of the oldest P.G. Masters of Missouri, who died on the 21st of May last.

The report of the Committee on Correspondence is from the pen of R.W. Br. George F. Gouley, Grand Secretary, and is an able and searching review of the proceedings of forty-two Grand Lodges, embracing, we believe, all there are in the country. We congratulate our Brother on the excellent manner in which he has discharged this, among his other multitudinous duties. The report embraces about a hundred pages, and we do not see how it could well have been made shorter, without impairing its thoroughness and interest.

We give a few paragraphs, being all that we have room for this month, though there are some other matters in the report to which we may hereafter refer: —

### FILLING VACANCIES.

Br. Daniel Clopton submitted a valuable report on jurisprudence, which contains a point in which we cannot fully concur, viz.: That in case of the death of the Worshipful Master, and the Senior Warden assuming that station, that the Grand Master may issue a dispensation to fill the West, and that the Junior Warden is ineligible. We do not see that any dispensation is necessary at all. The Senior Warden, by right of law and charter, takes the East, and the junior Warden remains where he is, and the acting Master appoints some one to fill the West for each meeting; for if a Senior Warden could be elected by dispensation, we should then have a Worshipful Master without being elected, or else have *two* Senior Wardens *by election.*

### PERSONAL RIGHTS.

We find the following items from the doings of the Grand Lodge of Indiana, of which Br. Gouley approves, and in which approval most of his Brethren will concur: —

"1st. That the rights and benefits of Masonry attach to all Master Masons in good standing, wherever they may travel or go, regardless of the country or clime from whence they come.

"2d. That among these inalienable rights is that of the honor of Masonic funeral, which he has the privilege of choosing while alive, or his next friend for him when he is dead.

"3d. That this claim is not made upon a special Lodge, but upon Master Masons.

"4th. That should he be destitute when taken sick or stricken down, all the expenses connected with his sickness and funeral should be borne by the Master Masons individually or the Lodge having jurisdiction in the premises, and that it is not in accordance with masonic law and precedent to ask the Lodge of his affiliation to pay the expenses."

### DEPOSITION OF OFFICERS.

In noticing the proceedings of the Grand Lodge of Mississippi, the Report has the following on this subject: —

"It appears a case came before the Grand Master involving the status of an elected and installed officer of a Lodge, and he decided that the Worshipful Master could depose him and put another in his place, and that by parity of reasoning the Grand Master could depose an elected officer of the Grand Lodge. As to the powers of the Worshipful Master, we can not agree with our M.W. brother that that officer possesses such power, unless he prefers charges against him, either in the Lodge or to the Grand Master. If in the Lodge, the charges must be acted upon and the verdict of the brethren ascertained; and if before the Grand Master, he must also see that the brother is charged and tried. If the officer is 'entirely incompetent,' that incompetency must be decided upon."

"As to the powers of the Grand Master over his subordinates, the question is not so clear, but of one thing there can be no doubt, viz.: that it is the sworn duty of subordinate officers to obey their Grand Master, and if they disobey, or fail to do their duty, he undoubtedly can prefer his charge against them and depose them from office, and cite them to appear as members of the Grand Lodge before it at the next session, to stand trial; and in this the Grand Master assumes a great responsibility, and should be well satisfied of the truth of his charge before acting. It is a case not fully provided for by our own law."

## "ZETLAND."

"The Earl of Zetland, who was for so long a period the Most Worshipful Grand Master of the Grand Lodge of Ancient Free and Accepted Masons of England, was born on the fifth day of February, in the year of our Lord one thousand seven hundred and ninety-five. He is descended from an eminently respectable family, to which the historian and genealogist have both assigned an origin of high antiquity and splendor, but which has been still more remarkable for producing a series of men eminently distinguished for their public and private services in the highest civil and masonic offices of Great Britain."

He was initiated into Freemasonry as the "Honorable Thomas Dundas," in the Prince of Wales Lodge, No. 324, on the 18th day of June, 1830, and afterwards successfully served that Lodge as its Worshipful Master.

On the 25th of April, 1832, he was appointed Senior Grand Warden; on the 24th of the same month, 1839, Deputy Grand Master; and in 1840 was elevated to the office of Pro Grand Master, which office he held at the time of the death of the Duke of Sussex, in April, 1843, from which time till the 6th day of March following, he exercised the functions of Grand Master, when he was elected to that high office, and installed as Most Worshipful Grand Master on the 24th of April, 1844. He has since been annually re-elected to that position, until the present year, when he declined to longer hold the office.

On his retirement from office, it was proposed to present him some memorial in testimony of the appreciation by the Fraternity, of his long and faithful services, but this he also declined, requesting that the funds be appropriated for the relief of the poor and needy.

This distinguished brother was exalted into Royal Arch Masonry in the Prince of Wales Chapter, on the 1st of June, 1832, and filled the chair of each of the Principals.

Pursuant to the regulations of the Supreme Grand Chapter of England, he became Second Grand Principal upon his appointment to the office of Deputy Grand Master.

As Pro Grand Master, he became First Grand Principal, and as a matter of course, continued to hold that office on being elevated to the office of Grand Master, that high officer being at all times *ex-officio* First Grand Principal.

In honor of this distinguished and memorable brother, the Zetland Lodge of Boston is named, and the following correspondence will show his appreciation of the compliment: —

*(To the Most Worshipful Grand Master of the United Grand Lodge of England.) The Right Honoroble Thomas Dundas, Earl of Zetland, Baron Dundas, &c., &c., &c.*

To commemorate your long and faithful services to the Fraternity of Free and Accepted Masons, and to express in an endearing manner our appreciation thereof, we are commissioned by our brethren, the members of the Lodge we represent, to convey to you information that your honorable name has been adopted by us, who have been regularly constituted and consecrated into a regular Lodge of Ancient Free and Accepted Masons, on the Roll and within the jurisdiction of the Grand Lodge of the Commonwealth of Massachusetts.

In taking this liberty we feel assured that your fancy will join with your reason, and co-operate with us by approving the name of "Zetland Lodge," to be used as a means to teach that Freemasonry, to be universal, should be duly honored in the persons of her best examplers, irrespective of government, country or flag.

In further commemoration of your services we have incorporated in our By-Laws, by a very unanimous vote, your election as an Honorary Member of Zetland Lodge, a printed copy of which it is also a part of our pleasant duty to transmit to you; to which is appended an extract from the ceremonies of consecration, relating more particularly to your personal and masonic history.

Trusting that our action may be in no wise offensive, we shall beg your acceptance of the copy of the By-Laws, together with our highest regards and very sincere wishes for the continued prosperity of the Craft under your jurisdiction, and your own personal welfare.

We beg leave to subscribe ourselves very fraternally, the Worshipful Master and Wardens of Zetland Lodge, your very obedient servants,

John W. Dadmun, W. Master.
[SEAL.] A. F. Chapman, Sr. Warden.
John F. Abbot, Jr. Warden.

Boston, Massachusetts, United States of America, October 20th, 1868.

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Freemason's Hall, London, 29th January, 1869.

*To the Worshipful Master and Wardens of the Zetland Lodge, Boston, Massachusetts, W. Master and Brother Wardens:*

I have just received with high gratification and gratitude the announcement you make to me, that you have selected my name as that by which to designate your new Lodge.

The honor you have thus conferred upon me is indeed a proof that Masonry should always be considered, as you well observe, "irrespectitve of government, country or flag." I cannot however forget the fact, that the Grand

Lodges of England and Massachusetts have always been on a most cordial and fraternal footing

I accept with pleasure the copy of your By-Laws, and shall esteem it an honor to be enrolled as an Honorary Member on the Books of the Lodge with which my name is now so intimately associated, and to which, as well as to its members generally, I wish all prosperity and success.

I am, W. Sir and Brethren, yours faithfully and fraternally,

[SEAL.] ZETLAND, G.M.

## IS AFFILIATION WITH A LODGE REQUIRED IN THE A. A. RITE?

We find the above question asked and discussed with his usual clearness and ability by Ill. Br. Tisdall, in a recent number of the *New York Democrat*, of which he is the Masonic editor. His attention seems to have been called to the subject by a provision of the new Constitutions of the Supreme Council for the Northern Jurisdiction, which declares that "the degrees conferred in a Lodge of Perfection shall not be conferred upon any person, unless he is an *affiliated* Master Mason in good standing." To this amendment he takes exception, and we are inclined to think not without sufficient reason, inasmuch as it takes the Scottish Rite out of its own general laws, and subjects it to the conditions of a local regulation of its sister Rite, and to this extent divests it of its sovereignty and independence. Compulsory affiliation is a debatable question, in respect to which there are wide differences of opinion and practice among the Grand Lodges in this country; but it is one in which the Scottish Rite has not, to our knowledge, heretofore participated; nor do we readily see how it could have done so, without going out of its legitimate sphere of action. As a distinct Rite, it has no influence over, nor other than a general connection with the membership or other business of the Craft Lodges, and cannot therefore, in justice, be subjected to the special and local laws by which they are governed. It might indeed, and with analogous propriety, require affiliation with a Lodge of Perfection as a pre-requisite for admission to its higher degrees, for this would be within the legitimate scope of its authority. We should hesitate, however, before we assented to such a requisition, for if carried out to the extent to which some of our Grand Lodges seem disposed to carry the compulsory regulation, in its application to the Craft Lodges, it would disfranchise a very large proportion, if not a majority of the members of the Rite in this country.

Without pursuing the subject further, we are inclined to believe that our Brethren of the Southern Council have taken a very sensible and practical view of the subject, as embodied in the following Balustre, quoted by Br. Tisdall, and issued by the Sovereign Grand Commander of that Body in 1866: —.

"To all Freemasons, and bodies of such, of the said Rite, within the said jurisdiction, to whom these presents shall come:

UNION, CONTENTMENT, WISDOM.

*Whereas*, It has been made known to us that doubts obtain in some portions of this jurisdiction, in respect to the requisites necessary to entitle a Mason to receive the degrees of the said Rite; and it is even in some places supposed that such applicants ought to possess other degrees than those of Apprentice, Fellow Craft and Master Mason;

We do therefore deem it proper to make known unto you that it is only required that an applicant for the degrees of the said Rite should be a Master Mason *in good standing*; that it is not required that he be a Knight Templar of the American or any other Rite, or a Royal Arch Mason; and that no one, not even the Sov. Grand Commander, hath any power to require this in any case, or in that respect to *superadd* anything whatever to the statutes and customs of the Order.

And we do also deem it proper to advise you that no Lodge of Perfection or other body of the Rite can require an applicant to be more than a Brother Mason *in good standing*, as a pre-requisite to obtaining the degrees; and that no individual brother can of right make it an objection to any applicant that he has not, in addition to the Master's degree, others which are not recognized or required by the Supreme Council or by the Statutes and customs of the Order. And any regulations anywhere adopted, contrary to this letter of advice, are null and void.

Given under our hand, and the seal of our arms affixed, at the Orient aforesaid, the day and year aforesaid.

ALBERT PIKE, 33°,
Sov. Gr. Com."

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**GRAND LODGE OF ENGLAND.** — This Grand Lodge held a quarterly communication at London on the 17th December, when His Royal Highness the Prince of Wales, and Heir Apparent to the throne of England, was received and saluted as a Past Grand Master by something more than six hundred Brethren. The occasion was one of much interest. The Prince was addressed by the Grand Master, the Earl of Zetland, in appropriate terms, to which he made a suitable reply, thanking the Brethren for the "great honor they had conferred upon him."

The Grand Master then gave notice of his intention to retire from the Grand Mastership, having served in the office twenty-six years, and the Right Honorable the Earl de Greyad Ripon, the present Deputy Grand Master, was put in nomination to fill the vacancy, and will undoubtedly be elected at the meeting of the Grand Lodge in March.

## GRAND LODGE OF MASSACHUSETTS.

THE Grand Lodge of this Commonwealth held its one hundred and thirty-sixth Annual Communication, at the Masonic Temple in this city, on Wednesday, the 8th of December. There was a full attendance of the Officers, and a large representation of the Lodges. The session was opened at 2 o'clock, P.M., by M.W. Grand Master Gardner, in an address which will be read with the highest interest by the brethren throughout this jurisdiction; and all *should* read and study it who feel any desire to be correctly informed in relation to the transactions and condition of their own Grand Lodge. We may hereafter transfer some portions of it to our pages; at present we have not the room to spare.

A large amount of business was transacted, and much of it was of more than ordinary interest, both local and general. Among the reports adopted was one on the petition of colored persons in this State claiming to be Masons, and asking to be recognized as such by the Grand Lodge. The report was adverse to their request, and leave was given them to withdraw it. The voting in the Grand Lodge on the subject was unanimous, there not being a dissenting voice. We give the report in full, as follows:—

To the Most Worshipful Grand Lodge:

The committee to whom was referred the petition of Lewis Hayden and others, would respectfully

REPORT:

That the petitioners are black men who, though they are not members or initiates of Lodges under the jurisdiction of this Grand Lodge, nor of regular Lodges within the jurisdiction of any Grand Lodge in correspondence with it, still claim that they are Masons and desire to be recognized as such by this Grand Lodge. They plead — in the terms of the petition — "for equal masonic manhood in the hope that we be permitted to establish our claims to masonic rights by whatever means the Most Worshipful Grand Lodge may suggest."

There are three classes of signers of the petition, namely: First, Lewis Hayden and twenty-four others, who style themselves "Master Masons of Boston"; Second, Anthony G. Jourdain, Jr. and twenty-five others, who designate themselves as "members of Union Lodge, No. 7, of New Bedford"; Third, Thomas Thomas and twenty others, who claim to be "officers and members of Sumner Lodge, No. 12, of Springfield". The petitioners do not avowedly represent either of these Lodges, or any other; so that their statements and prayer should be regarded as the expressions of individual persons rather than the representations and request of the Lodges mentioned in the petition.

The petition refers to the origin and progress of the so-called Freemasonry to which the petitioners belong, and embraces a copy of a Charter which certain black men, therein recognized as Masons, obtained in 1784, from the Grand Lodge of England, and received by them in 1787.

Your committee have examined the Charter and believe it is authentic; but as they do not deem it to be necessary to investigate the historical statement contained in the petition, they have not inquired into its legal masonic effect, nor whether any proper organization under it ever took place. The petitioners include only a portion of the persons who claim to derive privileges from this instrument, when it is obvious that the granting of their prayer, for the reasons they advance, would equally benefit their associates who have not joined in the petition, and over whom, therefore, this Grand Lodge could have no control. Under these circumstances it is not necessary to inquire into the validity of the proceedings of the persons named in the Charter or whether the petitioners have any just claim to be considered their successors.

Lodges professing to be masonic, existing in this Commonwealth without the sanction of this Grand Lodge, are irregular and spurious, and the members of them are, of course, denied masonic intercourse with members of regular Lodges. The Lodges named in the petition stand in this relation to regular Lodges, and they and their members, including the petitioners, are not recognized by the Craft.

Our constitutions make no distinction on account of the color of persons who desire the benefits of Freemasonry; and there are no rules or regulations whereby the petitioners, if "worthy and well qualified," are excluded from our fraternity, if they seek admission through duly organized Lodges.

Your committee recommend that the petitioners have leave to withdraw.

All of which is respectfully submitted,

JOHN T. HEARD.
G. WASHINGTON WARREN.
BRADFORD L. WALES.
ISAAC H. WRIGHT.
CHARLES LEVI WOODBURY.
TRACY P. CHEEVER.
CHARLES W. MOORE.

Another report which received the unanimous approval of the Grand Lodge was offered by R.W. Past Grand Master C. C. Dame, on the subject of the Representative System, so called, in which the Grand Lodge, confirming its previous action on the subject, voted that it was inexpedient to change its policy. We shall give the report hereafter.

There were some other important reports adopted, but were mainly of local interest.

The elections resulted as follows: —

M.W. William S. Gardner, Grand Master; R.W. Samuel C. Lawrence, Senior Grand Warden; R.W. Richard Briggs, Junior Grand Warden; R.W. John McClellan, Grand Treasurer; R.W. Solon Thornton, Recording Grand Secretary.

A complete list of the organization will be given in our next.

The Grand Lodge closed its business session at 6½ o'clock, P.M., and was opened on the following morning at 9 o'clock, for the exemplification of the work and ritual, by R.W. E. Dana Bancroft and his associate Grand Lecturers. It is estimated that there were some six or seven hundred brethren present during the entire day, and all left well pleased with what they had seen and learned.

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## GRAND COMMANDERY OF MAINE.

THIS Grand Body held its annual conclave at Portland, in May last, the proceedings transacted at which, reached us three or four weeks since, in a handsomely printed pamphlet of a hundred and fifty pages.

There was a full attendance of the officers and members, together with the representatives of eleven Commanderies, constituting, we believe, the whole number in the jurisdiction.

The annual address of the R.E. Grand Commander, Sir Moses Dodge, is a well prepared business paper, but almost entirely local in its details, except so much as relates to the recent meeting of the Grand Encampment of the United States, at St. Louis. And we notice nothing in the proceedings of special interest, except the evidence they afford of the continued prosperity of the Order in the jurisdiction.

The report of the committee on correspondence is by Sir Josiah H. Drummond, and is an ably written and finished document. It reviews the doings of twenty-five Grand Commanderies for the past year, giving selections from each, with such critical remarks as they seemed, in the judgement of the reviewer, to call for. As a specimen we give the following: —

> NEW YORK. — Annual Conclave Oct. 5, 1868: *thirty-five* Commanderies (all) represented: one charter granted: a new code of By-Laws, &c., adopted, in which a provision is engrafted that permits one of the first three officers and eight *visiting* Sir Knights to form a quorum for the transaction of *any business* in a subordinate Commandery! Of course the visiting Sir Knights cannot vote, but they serve as *dummies* for whom *wooden* ones would just as well answer every *practical* purpose, except the mere conferring of the Orders! Just imagine the scene: the eight visitors stand around exercising their full prerogative of gravely looking on, while the presiding officer receives the report of the investigating Committee of *one*, spreads the ballot for *his own* single vote, gravely votes, examines it, pronounces it clear, or otherwise, as the solitary ball happens to be, steps down to the Secretary's desk, records the result and — but it is too ridiculous to pursue farther.

We give the following from the conclusion of the report: —

> Our report contains evidences of unprecedented prosperity, the number of which is greatly increased by an actual examination of the Proceedings. Among the evidences we note the large additions to our membership; the large increase in the number of subordinates; the facts that scarcely any have failed to be represented in Grand Commandery, that still fewer have failed to make returns and pay dues, that Committees on Grievances almost uniformly report that no business has come before them; and especially the increasing disposition for gatherings of the faithful for the performance of Knightly duties and the cementing more firmly the bonds of union.

Our brother, in closing his admirable report, administers a terrible rebuke, which we trust will meet the eye of the offender, as well as of those in authority, whose duty it is to protect the *character* of the Order, as well as its other less important interests. The rebuke, if the occasion be as stated, and of that we think there can be no doubt, is a just one, though we do not think its transfer to our pages advisable. It will best do its work where it is.

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## GRAND ENCAMPMENT OF THE UNITED STATES OF AMERICA.

*To our Right Eminent and Eminent Commanders of the Temple, and to all Valiant Knights within our jurisdiction. GREETING:*

The General Grand Encampment of the United States, at its Triennial Meeting held at Hartford, in the State of Connecticut, in September, A.D., 1856, unanimously amended the Constitution, whereby it adopted the title of "Grand Encampment," with the name of "Grand Commandery" for State Bodies, instead of "Grand Encampment," as then before used, "Commandery" instead of "Encampment" for Subordinate Bodies, and by which it also adopted certain other changes in the titles of Officers in Grand Encampment, Grand Commandery and Commandery.

In several jurisdictions there remained for some years after the Grand Constitution was amended, various sections of the Constitutions of State Grand Bodies in conflict with the provisions of our Constitution as well in the titles of those Bodies, as in other essential provisions.

One by one these State Grand Bodies have complied with the Constitutional requirements of our Grand Encampment, until in the jurisdiction of Massachusetts and Rhode Island there alone existed the ancient nomenclature.

Official information has now been received, that the Grand Body of Templars of this jurisdiction, at its Annual Assembly, held at Providence, Rhode Island, on the 29th day of the present October, by a unanimous vote, amended its Constitution, making it comformable in every respect with the Constitution of our Grand Encampment.

The Grand Master takes this opportunity to communicate this happy result to the Templars of the United States and to congratulate them upon the universal loyalty which reigns in every state from Maine to California, to the Grand Encampment of the United States, not only in name but in very deed.

Given at Boston, this Thirtieth day of October, in the year of our Lord One Thousand Eight Hundred and Sixty Nine.

WILLIAM SEWALL GARDNER,
*Grand Master.*

[SEAL.] *Attest my hand and the Seal of our Grand Encampment.*

JOHN D. CALDWELL,
*Grand Recorder.*

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## ST. ANDREW'S DAY.

ST. ANDREW'S LODGE of this city celebrated its One hundred and thirteenth anniversary, at the house of Br. J. B. Smith, on Tuesday, the 30th ult., being St. Andrew's Day. There was a very full attendance of the members, not more than two or three being absent. The company sat down to dinner at five o'clock, the Master of the Lodge, W. Br. Ezra Palmer, M.D. presiding, and as the dinner was provided by the best caterer in Boston, if not in this country, nothing further need be said of it. One of the most notable, and to the members, one of the most interesting incidents of the assemblage, was the fact that there were seated at the head of the tables *twelve* Past Masters of the Lodge, the senior of whom was Master in 1833. On the removal of the cloth, the usual intellectual part of the ceremonies followed, almost as a matter of course, and the Lodge was addressed by the Worshipful Master, and R.W. Brs. Moore, Willis, Parkman, Lewis, Stearns, Clark, (M.D.) Sherman, Oliver, Nichols, and others.

The occasion — as all the social gatherings of this Lodge are — was one of marked local interest. The older members of the Lodge availed themselves of the opportunity to remember their mother Grand Lodge of Scotland, and to call up pleasant memories connected with their predecessors of more than a century past. In this way two or three hours were pleasantly and, it is hoped, profitably spent, when the company retired, with increased love for their old Lodge, and strengthened attachments towards each other.

We understand that the day was also celebrated by Aberdour Lodge of this city, and by Kilwinning Lodge of Lowell. The Scotch Society of this city also celebrated the day. This, we understand, is the oldest Scotch Society in the country.

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## TROUBLE IN CANADA.

GRAND LODGE OF A. F. AND A. M. OF CANADA,
G. SECRETARY'S OFFICE, HAMILTON, Oct. 25, 1869.

*To the M. W. Grand Master, Officers, and Brethren of the Grand Lodge of Illinois:*

M. W. SIR AND BRETHREN. — I have the honor, by command of the M. W. the Grand Master of the Grand Lodge of Canada, to bring to the notice of your Grand Lodge the existence of a rebellious and seditious movement by certain mal-content brethren in the Province of Quebec, with the object and aim of establishing a second Grand Lodge within our Territorial jurisdiction, the supreme control over which has been recognized and accorded to this Grand Lodge by every Grand Lodge in the world.

These rebellious brethren, many of whom are under suspension, called a convention, which met in the city of Montreal on the 25th instant (at which the public prints report there were about twenty lodges represented, less than one-half of the lodges in that portion of our jurisdiction — and two of the lodges mentioned had been suspended for the contumacious conduct of its members) — and formed a so-called Grand Lodge, electing officers, &c., &c. In the same report it is reported that Brother J. H. Graham, of Richmond, was elected Grand Master, and Brother Edson Kemp, of Nelsonville, Grand Secretary, &c. Doubtless this pretended organization will shortly make application to your M.W. Grand Lodge for recognition, counsel and support. The Grand Lodge of Canada is preparing a circular which it is intended shall be sent to the Grand Lodges with which it is in friendly and fraternal correspondence, containing full and complete information in regard to this most unmasonic and unconstitutional movement, and pending its reception I am to express the hope that your Grand Lodge will in no manner accord a recognition to this irregular and clandestine organization

I have the honor to remain your obedient servant and brother,

THOMAS B. HARRIS,
*G. Sec. Grand Lodge of Canada.*

## MASONIC CHIT-CHAT.

**The Grand Orient and the Grand Lodge of Louisiana.**—The Grand Lodge of Ohio, at its Annual Communication in October, passed a resolution recognizing the sovereignty of the Grand Lodge of Louisiana over the symbolic degrees within its own jurisdiction, and prohibiting all Masonic intercourse with persons who may have or shall receive them, under the usurped authority of the spurious Body in that city, which has been injudiciously and wrongfully countenanced and endorsed by the Grand Orient of France.

The Grand Lodge of Kentucky, at its annual session in October, adopted an admirable report on this subject, offered by a committee, of which Past Grand Master J. M. S. McCorkle was Chairman, in which the subject is presented in a clear and comprehensive manner, and concludes by recommending "that all Masonic intercourse with the Grand Orient of France, be now dissolved, and that the Lodges under the jurisdiction of this Grand Lodge, and all Masons owing allegiance to it are hereby forbidden to receive as visitors, or hold masonic intercourse with, any Mason owing allegiance to said Grand Orient of France, or any Masonic Body under its jurisdiction."

The Grand Lodge of Scotland held its quarterly communication at Edinburgh on the 8th of November, with the Earl of Dalhousie, Grand Master, on the throne; the Earl of Rosslyn, Deputy Grand Master. The resignation of the Hon. Alexander Keith, M.W. Grand Master of Nova Scotia, tendered in consequence of the formation of an independent Grand Lodge for that Colony, was accepted, and it was unanimously voted to extend the hand of fellowship and recognition to the new Grand Lodge. Arrangements were also made for the festival of St. Andrew on the 30th.

The Grand Lodge of Missouri has suspended its fraternal relations with the Grand Orient of France, until such time as it shall remedy "the injustice it has done the Grand Lodge of Louisiana."

**A new Musical Magazine.**—Hitchcock's new Monthly Magazine, containing choice Music, Art notes, and select reading for the family circle, has just been forwarded us, and having carefully examined it, we pronounce it to be a good work. The number before us, for November, contains an excellent picture and account of the celebrated songstress Carlotta Patti. Also one of Madame Caradori Allan, another distinguished vocalist, besides Musical, Dramatic, and Art Notes, and other reading matter.

For songs we find "Dear Hearth and Home"; Maiden's Prayer"; a song dedicated to the famous "Red Stocking" Base Ball Club, entitled "You get! You bet!" &c.

Price $3.00 per annum, or 25 cents a number; published by Benjamin W. Hitchcock, 24 Beekman Street, New York.

**A Relic.**—St. John's Gate, the only remaining gate of the ancient city of London, erected A. D. 1100, and saved from decay and restored in 1504, is constructed in a castlelated form, with a large room overlooking the roadway which the arch of the gate crosses. This gate was "ye work of ye Masons of ye olden tyme," and is so much esteemed as such, that the large room before alluded to has been set apart as a meeting place for Lodges, Chapters and Encampments, most especially for the use of Knights Templars. Under the care of the Fraternity, the "old gate" is expected to last for centuries yet to come.

**The Token**—Is the title of a new Masonic "Gift Book," from the press of the Masonic Publishing Company, New York. It is neatly printed and bound, and handsomely illustrated. Of its contents we are not qualified to speak in very decided terms, for we have not had an opportunity to examine them with sufficient care to authorize our doing so. It is, however, made up of a collection of original and selected essays, tales, sketches and anecdotes, illustrative of the character of the Masonic Institution, and makes a very handsome and appropriate volume for the Library table, or for presentation to young initiates.

A **Roman Catholic** priest in Bolivia, (S. A.) having become a Mason, has been excommunicated by his Bishop, who has ordered him to be imprisoned "until he should abjure Masonry, and fulfil the penance imposed upon him."

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# THE
# FREEMASONS'
# MONTHLY MAGAZINE.

Vol. XXIX.] FEBRUARY 1, 1870. [No. 4.

## THE CENTENNIAL ANNIVERSARY OF THE ESTABLISHMENT OF THE SECOND GRAND LODGE IN BOSTON, AND ITS EARLY CONNECTION WITH ST. ANDREW'S LODGE.

The history of Freemasonry in this Commonwealth is marked by three distinct, prominent, and interesting epochs. The first of these was distinguished by the organization of the "St. John's Grand Lodge," in 1733, with the R. W. Henry Price for its Grand Master: The second by the establishment of the Grand Lodge of "Ancient Masons," (subsequently styled, and more generally known in Masonic history as "The Massachusetts Grand Lodge,") on the 27th of December, 1769, with the R. W. Joseph Warren, as its Grand Master: And the third, by the consolidation and union, in 1792, of these two Grand Lodges into one Body, to be thereafter known as the "Grand Lodge of the Commonwealth of Massachusetts," with the R. W. John Cutler, for its Grand Master.

The Centennial Anniversary of the second of these epochs, or, perhaps more intelligibly, of the establishment of the "Massachusetts Grand Lodge," occurring the present year, M. W. Grand Master Gardner, in his annual address at the Communication of the Grand Lodge, on the 8th, referring to the subject, suggested the appropriateness of its observance on the ensuing 27th of December, that being the anniversary of St. John's Day, and the time fixed by the Constitutions for the Installation of the Grand Officers and the holding of the "Annual Feast." The suggestion was favorably received and referred to a committee to make the necessary arrangements.

By a Constitutional regulation of the Grand Lodge, it is provided that whenever the 27th day of December shall fall on a Monday, the Installation of the Officers shall take place on the following day. This contingency occurring the present year, the celebration took place on Tuesday, the 28th, on which day the Grand Lodge assembled at an early hour, and having transacted its necessary business, the M. W. Grand Master delivered an address of special interest and appropriateness, in which he sketched, with his usual ability, the origin of the Grand Lodge, whose hundredth anniversary was about to be commemorated, and the instrumentality of St. Andrew's Lodge in its establishment. This part of the address we propose hereafter to lay before our readers, and shall therefore, in what we are about to say, confine ourselves to a general statement of the subject, and a brief reference to the intimate and important relations which St. Andrew's Lodge sustained to it.

The erection of St. Andrew's Lodge in Boston, in 1756, was viewed by the St. John's Grand Lodge, which had then been twenty-three years in existence, as an encroachment upon its jurisdiction. It was claimed that the commission of Grand Master Price gave to him and the Grand Lodge organized by him, exclusive Masonic authority in the territory. This claim, however, was not well founded. Massachusetts, like all the other colonies and dependencies of the British Crown, was open and free to the joint occupancy of the three Grand Lodges of that kingdom: namely, of England, Ireland, and Scotland. The right, therefore, of the Grand Lodge of Scotland, or of the Grand Lodge of Ireland, or both together, to establish Lodges within the Province, was as clear and undoubted, as that of the Grand Lodge of England to authorize the establishment of English Lodges within the same territory. This principle, however, seems not to have been so well understood by the Brethren then composing the St. John's Grand Lodge as it is at the present time, when it is universally recognized and adopted as a rule of Masonic practice. The result was a long and exciting controversy, which was not always particularly distinguished for its amiability or fraternal courtesy. To such an extent indeed had this unfraternal feeling and spirit of exclusiveness arisen, that the St. John's Grand Lodge, by a formal vote, forbade all Masonic intercourse with the members of St. Andrew's Lodge, and declared their organization to be irregular and without sufficient authority. It was a declaration of outlawry, to which the proscribed Brethren could not passively submit, without a total abnegation of their Masonic character and prerogatives; and having, to no useful purpose, exhausted their patience in efforts to establish a better understanding, and to effect a reconciliation of their difficulties with the Brethren of the St. John's Grand Lodge, they sought the assistance of two of the three* military Lodges, attached to regiments then stationed in Boston, — the co-operation of the Masters and Wardens of which was probably the more readily obtained, from the favorable consideration in which the young and popular Warren, was held by the military men of the day, — in a petition to the Grand Lodge of Scotland for the appointment, in virtue of its own inherent right, of a Grand Master for the Province, with the ample powers of an officer of that rank. One of the reasons urged by the petitioners, was the necessity for a better protection of the rights of Brethren who had arranged themselves on the side of the so-called *Ancient* Masons: but of this, directly. The prayer of the petitioners was granted, and the R. W. JOSEPH WARREN was commissioned on the 30th of May, 1769, by the Rt. Hon. George, Earl of Dalhousie, Grand Master of Masons in Scotland, "to be Grand Master of Masons in Boston, New England, and within one hundred miles of the same."† Under this authority the Grand Lodge of *Ancient* Masons, better known as the "Massachusetts Grand Lodge," was organized at Mason's Hall, in the Green Dragon Tavern (the property of St. Andrew's Lodge), on the 27th of December, 1769, with the following officers: —

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| Joseph Warren . . . . . | Grand Master. |
| Jeremiah French, Esq., Capt. in 29th Reg. | Senior Grand Warden. |
| Ponsonby Molesworth, Esq., " " " | Junior Grand Warden. |
| William Palfrey, (by proxy), . . | Grand Secretary. |
| Thomas Crafts, . . . . | Grand Treasurer. |
| Joseph Webb . . . . . | Grand Marshal. |
| Paul Revere . . . . . | Senior Grand Deacon. |
| Samuel Danforth . . . . | Junior Grand Deacon. |
| Thomas Urann, Caleb Hopkins . . | Grand Stewards. |
| Edward Proctor . . . . | Grand Sword-Bearer. |

Of the above officers, Bros. Warren, Crafts, Webb, Revere, Danforth, Urann, Hopkins, and Proctor, were active members of St. Andrew's Lodge. The Wardens, Bros. French and Molesworth, were members of Military Lodges, then temporarily in the Province, and were obviously appointed to the offices which they filled, for the double purpose of completing the organization, and out of compliment to the military Brethren on the station, who had manifested an interest in the success of the new enterprise. They however occupied their places but for a single session of the Grand Lodge. At the following meeting, on the 12th of January, these offices were filled *pro tem.* by Bros. Joseph Webb and Moses Deshon. The regular Wardens, it is believed, soon after left the Province, and it is certain that they never after took any active part in the affairs of the Grand Lodge. The two military Lodges, namely, No. 58 of the Registry of England, and No. 322 of the Registry of Ireland, which had undoubtedly united in the petition to the Grand Lodge of Scotland, were present by their Masters and Wardens, at the organization of the Grand Lodge, on the 27th of December, 1769, and also at the succeeding meetings, Jan. 12, and March 2, 1770; but were never present afterwards.* Thus the new Grand Lodge, within about two months after its organization, was little else than a *duplication* of St. Andrew's Lodge, which was thereby placed in a condition where it could successfully assert its own integrity, and protect its own rights. The new Body was a child of its own. It had watched its incipiency and subsequent advancement to maturity, with the solicitude natural to the relation it sustained to it; and it anxiously looked forward to the day when it should attain to full manhood, and take its place as an independent masonic power within the Province, as the day which was to mark the recognition of its own rightful prerogatives, and to relieve it of the embarrassments and unjust imputations to which it had been subjected for more than a decade of its legal existence. It was an anxious and momentous day to its members, and was destined to signalize one of the most interesting and important epochs in the early history of Freemasonry on the American Continent.

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* It does not clearly appear that the Duke of York's Lodge, of the Registry of England, united in the petition to the Grand Lodge of Scotland, though it manifestly favored and encouraged the movement.

† Warren had previously been Master of St. Andrew's Lodge, as a prerequisite qualification for the Grand Mastership.

It was constituted as an *ancient* Grand Lodge; that is, as being in sympathy with the seceding Grand Lodge established in London, about the year 1740, and which produced a schism in the Grand Lodge of England, that was not healed until 1813. But this statement, though in the main correct, is too general for a clear understanding of the

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* The withdrawal of these two Lodges was supplied March 2, 1770, by a Charter to Tyrian Lodge, Gloucester, and to Massachusetts Lodge, Boston, May 13th. The latter was a branch of St. Andrew's Lodge, the petitioners, without an exception, being members of it. A Charter was also granted to St. Peter's Lodge, Newburyport, March 6, 1772. These were the only Charters which ever bore the name of Gen. Warren, as Grand Master. The petitioners to whom the Charter for Massachusetts Lodge was granted, were Joseph Tyler, James Jackson, Isaac Rand, William Palfrey, John Hill, Nathaniel Cudworth, Joshua Loring, and John Jeffries. Tyler was the first Master.

precise relation which the Grand Lodge of Scotland originally, and, consequently, which the Massachusetts Grand Lodge subsequently, sustained to that unfortunate and unjustifiable act of recusancy. It originated in the irregular proceedings of one or two subordinate Lodges in London, or with Brethren who, without any authority, had organized themselves into Lodges. If left to themselves, they would probably have soon abandoned their unlawful proceedings, and relapsed into the insignificance from which they sprung. But, on the contrary, the Grand Lodge formally denounced them, and undertook to protect itself by an unauthorized alteration of the Ritual. This gave to their enemies an advantage of which they were but too happy to avail themselves; and calling to their aid the assistance of an Irish Masonic adventurer, of some tact and ability, and increasing the number of their Lodges, they denounced the existing Grand Lodge as having violated the established landmarks, and corrupted the Ritual of the Order; and thereby resolved itself into a Grand Lodge of *Modern* Masons. This denunciation was followed by the organization of the illegal Body which subsequently filled a prominent place in Masonic history, as the Grand Lodge of *Ancient* Masons, in contradiction to the London Grand Lodge of 1717. With these proceedings, the Grand Lodge of Scotland never fully sympathized. It did not sanction the changes made in the Ritual by the Grand Lodge of England, nor did it justify the course of proceedings adopted by the recusant Brethren. On the contrary, it occupied neutral ground, and recognized both parties as regular Masons. Lawrie, explains this point in the following words:—

" In the general History of Free Masonry, we have already given an account of the schism which took place in the Grand Lodge of England, by the secession of a number of men, who, calling themselves Ancient Masons, invidiously bestowed upon the Grand Lodge the appellation of Moderns. These Ancient Masons, who certainly merit blame, as the active promoters of the schism, chose for their Grand Master, in the year 1772, his Grace the Duke of Athol, who was then Grand Master elect for Scotland.* From this circumstance, more than from any particular predilection, on the part of the Grand Lodge of Scotland for the Ancient Masons, the most friendly intercourse has always subsisted between the two Grand Lodges; and the Scottish Masons, from their union with the Ancients, imbibed the same prejudices against the Grand Lodge of England, under the Prince of Wales and Lord Moira, arising merely from some trifling innovations in ceremonial observances, which the Grand Lodge of England had inconsiderately authorized. From these causes the Grand Lodges of Scotland and England, though the brethren of both were admitted into each others' Lodges, never cherished that mutual and friendly intercourse which, by the principles of Freemasonry, they were bound to institute and preserve. Such was the relative condition of the Grand Lodge of Scotland, and that of England, under the Prince of Wales, on the day of the present grand election."

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*It is believed that anterior to this date, this Grand Lodge had been without an actual Grand Master, that place having been filled by Laurence Dermott, under the assumed title of Deputy Grand Master.

And this indicates the relation which the Massachusetts Grand Lodge held to the so-called Ancient Masons of London. While it did not approve of the change, slight as it was, in the ritual by the first Grand Lodge, it did not sympathize with the schismatics in their extreme radical measures.

General Warren continued to preside over the Massachusetts Grand Lodge as its Grand Master, until his premature death on Bunker Hill, on the 17th of June, 1775; and the Records show that he was absent but on three occasions during that time, and was then engaged in important business of "public interest." The last Record in which his name appears, is dated March 3, 1775, and at the conclusion of which is appended the following memorandum: —

> "19th April, 1775. Hostility commenced between the troops of G. Britain and America, in Lexington Battle.
>
> "In consequence of which the Town was blockaded and no Lodge held until Dec. 1776."

It would seem from the above that the Grand Lodge failed to hold its annual meeting in Dec., 1775. This was during the "siege of Boston," and when the town was occupied by British troops. The officers of the Grand Lodge were among the leading and most active patriots of the day, and to them a residence in the town was neither safe nor advisable. They did however assemble on the 8th of April, 1776, for the purpose of burying the remains of their late lamented Grand Master Warren, which had then just been recovered from their rude resting-place on Bunker Hill. It would seem therefore that the hiatus in the meetings of the Body covered but about one year, including one annual meeting only, and this under circumstances rendering the omission not merely wholly unavoidable, but expedient and proper. This fact is interesting, not to say important, as it furnishes the connecting link in the chain, — the bridge over which the Masonry of the *Colony* passed into the *State*, preserving the continuity and succession unbroken. Organization is the breath of a Grand Lodge, and improvement the condition on which it holds its jurisdiction. The elder Grand Lodge was not so fortunate in this respect as its younger sister, but it was happily relieved of its embarrassments by the union of 1792.

In 1773, General Warren received a new commission from the Rt. Hon. Patrick, Earl of Dumfries, Grand Master of Masons in Scotland, dated March 3, 1772, appointing him Grand Master of Masons for the Continent of America. This commission being read in Grand Lodge, the Record says, "The M. W. Grand Master, *by virtue of the authority granted him in the foregoing commission*, ordered the Grand Secretary to read a commission dated at Boston, New England, 1773, appointing Joseph Webb, Esq., Deputy Grand Master under him." The appointment of a Deputy, by written commission, was an unusual proceeding; but for which, the terms of the Record would seem to indicate, the Grand Master had received special authority. Be this as it may, the fact is an interesting one, and if the commission was a matter of personal choice, it may not be too great a stretch of the imagination to infer that he had a special object in it, — a foreshadowing of coming events, when the use of it might be important to the welfare of his beloved Grand Lodge. At the present time such a commission would not be considered of any importance, inasmuch as the Deputy by appointment, would succeed to the chair by virtue of Masonic usage and in self-preservation, — on the same principle that the Senior Warden succeeds to the chair on the death or absence of the Master of the Lodge. This right of succession however, seems not to have been very clearly understood by the Brethren of that day, and the question, whether the death of the Grand Master did not dissolve the Grand Lodge, was discussed, pro and con, with much zeal and ability. The succession of Bro. Webb to the chair, nevertheless, seems to have been generally concurred in, and he continued to preside over the Grand Lodge until 1777, when he was formally elected Grand Master, which place he occupied until 1782, when he was succeeded by Dr. John Warren, the younger brother of General Warren.

At this time, the Grand Lodge assumed the distinctive title by which it was subsequently known, in the adoption of the following resolution: —

— "*Resolved*, That this Grand Lodge be forever hereafter known and called by the name of The Massachusetts Grand Lodge of Ancient Masons, and that it is free and independent in its government and official authority, of any other Grand Lodge, or Grand Master in the universe."

This resolution, which was the first "declaration of independence" by any Grand Lodge on this continent, was adopted on the 6th of December, 1782, and was a full, unequivocal and entire severance of the connection which had subsisted between the Body adopting it and the Grand Lodge of Scotland, since its first organization in the year 1769. A majority of the members of St. Andrew's Lodge, however, did not see their way clear to accept a measure so radical and thorough in its effect, without the consent and concurrence of its parent Grand Lodge of Scotland. The consequence was a division of the Lodge, and a controversy which continued until 1809, when, with the permission of that Body, it withdrew from the Grand Lodge of Scotland, under whose jurisdiction it had remained since its separation from the "Massachusetts Grand Lodge," and enrolled itself on the register of the United "Grand Lodge of the Commonwealth of Massachusetts," where it now remains, yielding to none in its love and respect for its adopted mother.

We return to the celebration. At the conclusion of the address of the Grand Master, a procession of the Brethren was formed and proceeded to the banqueting hall, where the "Grand Feast," as it is denominated in the early records, was spread. About one hundred and twenty Brethren sat down to the tables, including the Officers of the Grand Lodge, many of the older members of the Fraternity, and invited guests. The M. W. Grand Master presided, and after the physical wants of the Brethren were satisfied, lead off in the more intellectual part of the entertainment, in a brief speech appropriate to the occasion; and then, in a felictious manner, called upon the Brethren in succession, according to age and official dignity, for their contributions to the general interest of the occasion. The calls as they came along, were promptly responded to, and at the conclusion, it seemed to be generally conceded that the speaking, which was mainly of an historical character, had been characterized by distinguished ability. We took no notes at the time, and are unable to recall the names of all the speakers; among them, however, were the Rev. Dr Bolles, Grand Chaplain; Past Grand Masters, Heard, Lewis, and Parkman; M. W. Bro. Cobb, Grand Master of Connecticut; R. W. Bros. Hon. Marshall P. Wilder, Moore, Woodbury, Willis, and others; Brother Heard has kindly written out his remarks, which we lay before our readers as follows: —

### REMARKS OF BRO. HEARD.*

MOST WORSHIPFUL, — Since last evening, when you honored me with the request that I would respond to the toast which has just been announced, I have gathered together a few facts suggested by the toast and pertinent to the occasion we are celebrating.

A century ago yesterday, a number of young men met in Masons' Hall, in the Green Dragon Tavern, on the corner of Hanover and Union streets, in the town of Boston, the metropolis of the Province of Massachusetts and of New England. The gleam of joy which animated their countenances, the hearty congratulations which passed between them, and their air of triumph, denoted that the occasion of their assembling, gave them great satisfaction and pleasure. They were fellow-townsmen, friends and brother masons; and it was in the latter of these relations that they were then about to act. Among them were Joseph Warren, he who gave his life a sacrifice to his country; Paul Revere, the skilful, intelligent and patriotic mechanic; Joseph Webb, a colonel in the war of the revolution; Dr. John Warren, the eminent surgeon; Christopher Gore and Perez Morton; Jeremiah French, P. Molesworth, Thomas Crafts, William Palfrey, Moses Deshon, Ezra Collins, Samuel Barrett, Joseph Tyler, Dr. Samuel Danforth, Thomas Urann and Edward Proctor.

The meeting having been called to order, Bro. Warren announced that he had received a commission from the Right Honorable and Most Worshipful George, Earl of Dalhousie, Grand Master of Masons in Scotland, bearing date the 30th day of May, 5769, appointing him to be Grand Master of Masons in Boston, New England, and within one hundred miles of the same. Whereupon, Bro. Warren was installed and proclaimed as Right Worshipful Grand Master. He afterwards appointed and invested the other Grand Officers, namely: —

R. W. Jeremiah French, Senior G. Warden; R. W. P. Molesworth, Junior G. Warden; Thomas Crafts, G. Treasurer; and William Palfrey, G. Secretary. Bro. Webb was subsequently appointed Deputy G. Master. The Grand Feast was then celebrated "after the manner of Masons."

At that time the town of Boston embraced about four thousand houses, and twenty thousand inhabitants. The population chiefly resided on the outer end of the then narrow tongue of land connected with the mainland at Roxbury. The Green Dragon Tavern was nearly in the centre of this population.

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*There is necessarily a repetition in these remarks of some of the facts given in our own sketch of the transactions referred to. Having been written without consultation, this was unavoidable. — Editor.

Freemasonry had been established in Boston, thirty-six years before, by the Saint John's Grand Lodge, who derived their Charter or warrant from the G. Lodge of England. In 1756, Saint Andrew's Lodge received a Charter from Lord Aberdour, then G. Master of Scotland. The members of the latter claimed to be *ancient*, while those of the former were denominated *modern* Masons. A Grand Lodge of *ancient* Masons being desired by St. Andrew's Lodge and other ancient Masons, they petitioned the Grand Master of Scotland, for the commission, the acts under which this occasion is intended, more particularly, to commemorate.

At the quarterly communication of the Massachusetts G. Lodge, held Dec. 27, 5775, was read a commission from the Right Honorable and Most Worshipful Patrick, Earl of Dumfries, Grand Master of Masons in Scotland, bearing date the third of March, 5772, appointing R. W. Joseph Warren, Esq., Grand Master of Masons for the continent of America. It will be observed that the jurisdiction assigned to Bro. Warren in the first commission was Boston and one hundred miles of the same, while that last given was for the continent of America.

Bro. Warren remained at the head of the Massachusetts G. Lodge to the time of his death, June 17, 1775. The last communication over which he presided was that of March 3, 1775.

Boston being in possession of the British army until March 18, 1776, no meetings of the G. Lodge could of course be held during that time. It was not long after that occurrence, but previous to any regular *communication*, that the brethren caused the remains of their G. Master to be removed with appropriate ceremonies from Bunker Hill, to the Granary Burying Ground. Afterwards they were placed in a tomb under Saint Paul's Church in Boston, by his relatives.

On the 8th of March, 1777, an Independent Grand Lodge was formed "with powers and prerogatives, to be exercised on principles consistent with and subordinate to the regulations pointed out in the '*Constitutions of Ancient Masonry*.'" This, it is believed, was the first G. Lodge established, independently of European authority, in the United States, late Provinces of England.

Under this organization the Grand Lodge elected Col. Joseph Webb as Grand Master. He was elected annually to the office until 1783, when, on account of Col. W.'s militray duties calling him out of the State, Dr. John Warren was chosen G. Master for 1783.

Again, in 1784, Bro. Webb became G. Master, in which capacity he acted until the time of his death in 1786.

Dr. John Warren succeeded him in 1787.

In 1788, Bro. Moses M. Hayes became Grand Master. He held the office until the union with the St. John G. Lodge, March 5, 1792.

Of the Lodges to whom the Massachusetts G. Lodge granted Charters in this Commonwealth, there now exist only —

Tyrian, Gloucester, chartered March 2, 1770.
Massachusetts, Boston, chartered May 13, 1770.
Essex, Salem, chartered March 9, 1779.
King Solomon, Charlestown, chartered Sept. 5, 1783.

With the exception of about two years succeeding the death of Warren, which includes the period in which Boston was garrisoned by British troops, the Grand Lodge of Massachusetts met with great regularity for nearly a quarter of a century, while the Saint John's G. Lodge held no communication from Jan. 27, 1775, until 1787.

The union of the two Grand Lodges, March 5, 1792, was a hearty co-operation of brethren whose ritualistic differences, in themselves puerile, were happily ended. This unity has given efficiency to the acts of the Fraternity, designed to promote its usefulness and influence, and has carried us through good and evil to a condition of influence and prosperity which, through divided counsels, would never have been attained.

### REMARKS OF BRO. WILLIS.

Bro. Hamilton Willis responded to a toast to Saint Andrew's Lodge.

After felicitous mention of the courtesies, &c., of the occasion, Bro. Willis went on in concise narrative, with the history of St. Andrew's Lodge, dwelling with appropriate detail, upon the eventful issues which encompassed it, especially at the time of the formation of the Massachusetts Grand Lodge; thence running on to the period of its full affiliation with the Grand Lodge of Massachusetts, in 1809. In the course of his speech, he explained the controversy between Ancient and Modern Masons, and the troublesome elements in the administrative working of the order, which grew out of the American revolution. Under this last head, the speaker made an historically just estimate of the motives which at one time seemed to threaten the breaking up of the old Lodge of St. Andrew.

Had the services permitted of the earlier calling up of Bro. Willis, a still more valuable historical illustration of these Masonic periods, would have been given by him.

In conclusion, R. W. Bro. Willis, gave as a toast —

*The Grand Lodge of Massachusetts* —

"Erected, 1733: coeval with the modern organization of Masonry; reinforced 1792, by harmoniously concentrating within itself all Masonic jurisdiction in Massachusetts; perfected 1809, by the honorable and complete affiliation of the Brethren throughout her borders; — she stands to-day consecrated, in the obedience, veneration, and love of all Free and Accepted Masons. May she abide in the roll of centuries to come, a perpetual benediction, and her centennial days be grateful reunions in general thanksgiving.

The occasion was one of peculiar historical interest. There was great propriety, not to say an absolute duty in its commemoration, and we are happy to add that it was conducted successfully and in a manner well calculated to impress with pleasant memories the minds of all who were privileged to participate in it.

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## WINSLOW LEWIS ENCAMPMENT.

The Officers of this fine Body of Knights Templars for the current year were installed at their Hall, in Salem, on the 30th day of December, by M. E. P. Grand Master Sir C. W. Moore. There was a full attendance of the members and Sir Knights from the neighboring towns.

The following are the Officers installed: —

Eminent Commander, Sir William Sutton; Generalissimo, Sir George H. Pierson; Captain-General, Sir Dana Z. Smith; Prelate, Sir John B. Hill; Senior Warden, Sir William H. Fletcher; Junior Warden, Sir John Shaw, 2d; Treasurer, Sir James Kimball; Recorder, Sir Israel S. Lee; Sword-Bearer, Sir George Tapley; Standard-Bearer, Sir John Meason; Warden, Sir Tristram T. Savory; Captains of the Guard, Sir Irving Stone, Sir Samuel T. Plummer, Sir Herbert T. Conant; Organist, Sir Jacob Young; Armorer and Sentinel, Sir Wm. L. Batchelder.

At the conclusion of the ceremonies of Installation, the Sir Knights were hospitably entertained at the banqueting hall, when in the course of the evening a very pleasant episode occurred, in the presentation, by Sir Knight Sutton, acting in the name of the Encampment, of a rich silver dessert set, through Dr. Lewis to his estimable lady, as a mark of the appreciation in which she, equally with her husband, is held by the members of the Encampment bearing his name. It was a surprise party, at least to the Dr., but he proved himself equal to the emergency, and would not probably object to any future repetition of any similar "trial of his courage and constancy."

This is one of the most prosperous Encampments in the jurisdiction. It was organized four years ago, with some fifteen or twenty members which we understand have been increased to about one hundred and twenty, and is still progressing. General Sutton has presided over it from the beginning, with distinguished zeal and to the great acceptance of his associates.

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## A MASON'S REFLECTIONS.

Dear Brother Moore:—

Masonry is not in every particular precisely as it was many years ago. There are but few Masons who measurably live in the past, who do not enjoy in their pleasing reveries the many social incidents connected with their early masonic life. Their sympathies now are with the "light of other days," in its struggles for supremacy over the visionary schemes of the hour, which are constantly springing up around us. The propensity to add additional stones to the building already completed, seems to increase with the precocious advances of the present age. The Institution is daily called upon to defend itself against the introduction of new theories and notions among its mysteries, which, were they freighted with wholesome rules and maxims, could add nothing to the symmetry of the superstructure. The radical views which are openly avowed, and in some instances put into practice, clearly exhibit the prevailing disposition of many of these erratic spirits bent upon adding new trophies to their evil devices. Fortunately, masonry in this hemisphere has not felt, to any alarming degree, the sting of radicalism which has so significantly penetrated the vitals of the Institution on the Continent of Europe. To some extent it is there made the vehicle of many of the isms of the day. Its benign and fraternal character is being trifled with and imposed upon by those whose irreligious and atheistical proclivities would lead them to sacrifice its virtues to their vicious purposes.

*God and the Bible*, is the masonic motto. Remove the rule in masonry requiring a belief in the Supreme Being as a prerequisite to initiation, and the Bible as the guide to our faith and practice, and the pillars of love and benevolence, which now support its virtues, would soon crumble into dust and the Institution into oblivion.

These great and inglorious strides in radicalism were certainly never attained at a single bound. Extremes never are; they commence by insidiously working upon the better feelings of the heart, and then, step by step, eventually overcome their victims. I am not disposed to excite the suspicions of the brethren against every modification proposed to any branch of the Order which may be changed with impunity, although I am favorable to none; but it behooves all to watch minor matters as they may offer, so as more effectually to avoid the ruinous effects of greater evils. There is scarcely a Mason either old or young, should the proposition be made to him, who would knowingly and wilfully abandon any of the general principles, quaint language, and expressive symbols of the Order so long in use; and yet they will drink in with avidity the sophistical doctrines which are frequently and officially promulgated without once perceiving their pernicious tendencies. Any change in the principles of the Institution may be effected more readily from an over anxiety on the part of its friends to improve the channels communicating its incomparable teachings, to the heart of the recipient, than from any outward attack of its enemies. Its weakest and most salient points lie in the readiness of its votaries to adapt their views of beauty and efficacy to any systems in philosophy or religion which float about the masonic atmosphere with attractive but uncertain sounds. Hence, an appreciative brotherhood, anxious to maintain masonry as it was, should fix their gaze constantly on its most prominent and zealous friends. The fact cannot be kept entirely from view that changes, significant changes, carrying the mind imperceptibly from one point to another in digression, are fast leading our Institution from its primary objects, through new systems of ethics, well calculated to bewilder rather than enlighten the brethren in their masonic education. These new ideas generally find their origin in the fertile imagination of the ambitious, or are prompted by some restless spirit which may be flashing about ready to seize upon any opportunity offering to "make good better." These traits of character are very apt to nestle in the bosom of those whose official position enables them to put their theories into practical operation. The assumption on the part of some of the Grand Masters of the present day, in transcending the privileges of the office, has recently met a severe and well deserved rebuke from the Grand Master of Missouri. The London Freemason also timely lends its wisdom in clearly defining the inherent and constitutional prerogatives which attach to that office. With safeguards such as these, the brethren will soon wake up to the fact that Masons are free and equal, and are really the peers of the most exalted among them in every masonic right.

There is no disposition to resist the suggestions induced by the investigations of intellectual culture or to remain indifferent to the many streams of light pouring in upon us from those who, grappling with the remote ages of the past, produce many hidden and significant mysteries which indicate the source of our Order. On the contrary, it is the object of the Institution to cultivate knowledge and the higher degrees of social masonic refinement; hence the wise and virtuous always find a hearty welcome among us. Masonry is too public now, and makes itself too common. There was a period in its history when it modestly shrank from notoriety. Its meetings, work, utterances, and acts, were all confined within its walls. Its charities were modest and embosomed within the breasts of the brethren. The mellowing tales of distress sent their plaintive pleadings to the ear of the Lodge, and they were answered gently and without parade; its candidates were received or rejected and the profane were ignorant of the result. Public processions were rare. St. John's Day sometimes found the brethren on their way to some church edifice, to drink in more deeply the moral teachings of the Institution, as they fell from the lips of some gifted brother. At other times, impelled by a sad duty and clothed with the simple emblems of purity, they accompanied the remains of a brother to the tomb and deposited on his coffin the expressive and cherished emblem of immortality. But that was all; scarcely if ever were witnessed the ostentatious glitterings and pageantry calculated to attract the admiring gaze of a promiscuous crowd. The difficulty of gaining access to the Institution by those who sought its benefits was greater then than now. The ballot box tested the social as well as the moral position of the candidate. An inoffensive negative character found but little favor, and the doubtful gentleman was always rejected. But the greatest pleasure was the consequence of the strong affinities of friendship which grew out of the commingling of such spirits as would successfully pass the test of admission. It was not the flippant accuracy of a well instructed lecturer which gave tone to the Institution. That feature in its Rite was fully appreciated, but it was the broad and magnanimous sentiment of brotherhood which naturally drew each to the other's bosom. It is not intended here to convey the idea that the fundamental principles, in their general application, are perverted or disregarded by all of the brethren of the present day; on the contrary, we find with us now, as then, thousands with warm hearts and liberal hands, ready to carry out the benevolent purposes of the Order. They love and are lovable; they have legitimate zeal and assiduously labor; the fires on our altars, which lit up the enthusiasm of olden times, now send up their flames of fervent love in all their attractive allurements; nightly are the Craft drawn to the beneficent labors of the Lodge, paying homage to the sublime and comprehensive principles of brotherhood. This precious jewel we find now, as then, richly enshrined in the bosom of the membership. Although the fundamental principles are really the foundation of the Order, and masonry could not be masonry without them, still they do not make up the whole of Freemasonry. The collateral branches to this great system are equally important to its existence, and are embraced in the landmarks, usages, personal and Lodge rights, internal economy, and official prerogatives. These are all coeval with the Institution itself, and any departure from the primitive conception of either, would materially affect the perpetuity of the Order.

Yours in fraternal love,

D..

## MASONRY AND THE CHURCH.

The following forcible remarks were made by Rev. J. J. McIlyar, at the recent Masonic banquet given at the Rink, Alleghany City, Pa., in response to the toast, "Masonry and the Church not antagonistic, but auxiliary."

*Mr. Chairman, Brethren, and Ladies:* — Masonry looks upon the Church as God's visible represenative on earth, setting him forth as a God of light, of love, of goodness and power. The Church is not known by numerical strength or denominational name, but by the peaceable fruits of righteousness. Such a Church has existed ever since Abel erected the first altar to offer his devotions to God. The Church has God for its author, the holy Scriptures for its guide, Christ for its example, the world for its field of labor, Heaven for its asylum, and eternal life for its reward. The weapons of its warfare are not carnal, but spiritual and mighty, through God, in pulling down the strongholds. The master builders are armed and equipped, being shod with the preparation of the Gospel of peace. Their loins are girt about with truth, having on the breastplate of righteousness, the shield of faith, the helmet of salvation, and the sword of the Spirit. Their watchword is, "Peace on earth and good will to all men." Masonry looks upon the Church with dignity and respect, believing that God dwells in the midst of her, and she shall not be moved. Masonry is auxiliary to the Church; for we, as true and accepted Masons, believe in the same God, as the very and eternal Jehovah, Creator of all things and Governor of everything which he has made, and that his superintending providence is over all his works. As Masons we receive the same Bible as God's revealed will to man, and the only rule of faith and practice, believing that God has graciously revealed more of himself in the holy Scriptures than anywhere else. The Bible is the great, grand charter of all true and lawfully constituted Masonic lodges. To it we go for examples of good and true Masonic builders. It is our living trestle-board, and to it we bring the craft to prepare them for work. Upon the holy Scriptures Masons rest their hopes for present and future happiness. To this grand centre of light, Masonry is laboring to bring all the nations of the earth—not to destroy or take away their nationality, nor to legislate for conscience, but to blend them together as the seven prismatic colors of the rainbow, each making the other more beautiful: the bow turned heavenward, unstrung, and no barbed arrows in the quiver; God's representative of benevolence and charity. History will prove that Masonry his always grown more rapidly in the light of the Church. Masonry grows best in the light of civilization, intelligence, and religion.

Allow me to say, Worshipful Sir, that there never was a time when the Church accomplished more for the salvation of men than at the present time; and Masonry has never seen more prosperous days than the present. Masonry has no quarrel with the Church—does not claim to take her place or interfere with her holy calling. Thousands of holy Church members are active and zealous Masons—knowing by experience that one is not a hindrance to the other. Masonry is not antagonistic to the Church. But a few hours since, by your authority and under your supervision, sir, we scattered the wheat of prosperity, poured the wine of gladness and the oil of peace on the spot where it is said the first Anti-Masonic gun was fired in this city. Masonry cannot be antagonistic to the Church. The history of the Bible and Masonry, of the Church and Masonry, of Liberty in these United States and Masonry, shows that it is not.

The language of all good and true Masons to the Church is, "Onward, ye sons of Zion, with the spiritual and more sacred work of the temple. We will be hewers of wood and drawers of water with you." We are looking forward to the time when the last stone for the building shall be pronounced square, level and plumb by the Grand Senior Warden. Then shall the Theological Ladder be lifted, while Faith shall be lost in sight, Hope in fruition, but Charity will endure forever.

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## GOOD COUNSELS.

We make the following extracts from an excellent and sensible address delivered by Comp. Nisbet, G. H. P. of the Grand Chapter of Pennsylvania, at the annual communication of that body on St. John's Day, Dec. 27th, last: —

### No Proselytism.

Bear this in mind, my companions, that Masonry seeks no man, but quietly waits to be sought, and that he who desires to enjoy the rights, privileges, and benefits of Freemasonry, must abide Masonry's own time to confer those rights, privileges, and benefits upon him.

Under no circumstances can the degrees be conferred either in cases of emergency or on those desiring to receive them as a sojourner, without a petition in due form has been first received and referred to a committee, a favorable report from all the members of the committee, and the unanimous approval of the applicants by ballot.

The Grand Chapter expects compliance with its Rules and Regulations both by officers and companions. We are all under obligations to render obedience to the laws and maintain the landmarks of our fraternity. Those laws are few, simple, and easily understood, and it is as much your duty, my companions, not to infringe them, as it has become imperatively mine to correct or prevent any infringement of them.

### No Innovations.

"Let us not touch the Ark of our Masonic Covenant, lest we perish Masonically."

Masonry in Pennsylvania is opposed to all innovation and change, clinging to all that is old and standing aloof from all that might be termed new. Our maxim is that Masonry is as unchangeable as the laws of the Medes and Persians. To ascertain what is correct, we must look backward, not forward, and I would fraternally caution all High Priests against those well-meaning companions who visit other Chapters than their own for the purpose of instructing them in the work. However good the motive prompting these self-constituted instructors, they, in many instances, stand as much in need of instruction as the companions they visit, and are as likely to breed error as to cure it.

### Rebuke to Slanderers.

I would call your attention to a practice growing too common, which cannot be too strongly condemned by all right-thinking and right-minded Masons, that of speaking in a deprecatory or defamatory way of a companion's character. That it is in many instances the result of thoughtlessness or intended to be jocular, I do not doubt. That no harm may be intended, does not warrant us in the belief that none has been done. An unguarded word or expression may be picked up and so repeated as to create mutual ill feelings between those who otherwise might be friends. This should always be guarded against, as the peace and harmony of a Chapter or Lodge may be forever marred by the utterance of an ill-timed or ill-judged word.

"Should you feel inclined to censure
  Faults you may in others view,
Ask your own life, ere you venture,
  If that has not failings too.

Let not friendly vows be broken;
  Rather strive a friend to gain;
Many a word in anger spoken
  Finds its passage back again.

Do not, then, in idle pleasure
  Trifle with a brother's fame;
Guard it as a valued treasure,
  Sacred as your own good name.

Do not form opinion blindly;
  Hastiness to trouble tends;
Those of whom we thought unkindly
  Oft become our warmest friends."

## PORTRAIT GALLERY OF LIVING MASONS.

### VII.

BY BR. F. G. TISDALE, 33°

(From Pomeroy's *New York Democrat.*)

### JOSEPH DAVIS EVANS,

Past Grand Master of Masons in New York, Past Em. Commander, K. T. a Sovereign Grand Inspector-General 33°, Ancient Accepted Scottish Rite, and an active member of the Supreme Council for the Northern Masonic Jurisdiction of the United States of America, was born in the city of New York, of English parentage, his father and mother leaving England in the early part of the present century. His father was a gentleman of the finest sensibilities, and, while a young man, travelled under the Rev. John Wesley, the great reformer, as a minister of the Methodist denomination. Being strongly imbued with republicanism as it was interpreted in that day, and of which the fathers of the American revolution were the exponents, he came to this country. In the war of 1812 he was a participant, and shortly after peace was restored he removed with his family to Richmond, Virginia.

The subject of our sketch was, therefore, brought up and educated in the Old Dominion, and while young made preparations to study for the ministry in the Episcopal Church, but owing to unforeseen circumstances, his views were altered, and he went into mercantile life, becoming, at the age of twenty-four, the head of a large importing house in the city of Lynchburg, Va. In 1848 he moved back to his native city, and has since been engaged in active business pursuits.

Br. Evans was initiated, passed, and raised to the sublime degree of M. M., in Marshall Lodge No. 39, Lynchburg, in 1842. In 1844, he removed to Richmond, and at once affiliated with St. John's Lodge No. 36, in that city. Here he gladly availed himself of the opportunity which offered of learning the Masonic lectures from M. W. Levi L. Stevenson, the then Grand Lecturer in Virginia and a pupil of the famed ritualist Cushman, and became familliar with the same. In 1845, Br. E. became Senior Warden, and subsequently Master, and on his leaving Richmond, in 1848, that Lodge presented him with very complimentary resolutions, made him an honorary member, and gave him a Past Master's jewel.

Shortly after his arrival here he connected himself with Anglo-Saxon Lodge No. 137, Brooklyn, and in 1850 was elected and installed its Master, which station he ably filled until December, 1852, when he declined a re-election. On retiring from that position the Lodge presented him with a costly watch and chain. Being present at the Annual Communication of the Grand Lodge on the 5th June, 1849, when the schism took place, he gave in his adherence to that body which acknowledged M. W. Br. John D. Willard as Grand Master. Being an advocate of peace and harmony, his resolution in 1849 was the first looking to reconciliation, and it was his amendment to the Constitution in 1857, which bridged the difficulty, uniting the fraternity in 1858. Toward the close of 1859 he withdrew from Anglo-Saxon Lodge and affiliated with Prince of Orange Lodge No. 16, formerly Holland No. 8, and in December of the same year was elected its Master. He aided in the organization of Hillgrove Lodge No. 540, warranted June 9, 1864, and was its first Master; and when it had arrived at maturity he, with other brethren, started Mistletoe Lodge No. 647, Brooklyn, which was warranted June, 1867, and has been its Master from that period, having been again re-elected December 20, 1869.

In the Grand Lodge, in June, 1849, he was appointed S. G. Deacon; in June, 1852, he was elected D. G. Master, and re-elected in 1853. In June, 1854, he was elevated to the Grand Mastership, and re-elected to that exalted station in 1855. At the expiration of the latter term of office the Grand Lodge presented him with a rich and beautiful silver tea-set. While Grand Master he was a strong advocate of the Representative system, and through his instrumentality fraternal relations were established with the Grand Orient of France, of which Prince Lucien Murat was Grand Master, and other Grand Bodies. Br. E. is now the Representative of the Grand Lodges of Connecticut and Maine, near the Grand Lodge of New York.

In *Capitular Masonry*, Comp. Evans was advanced and exalted in 1842, in Eureka Chapter No. 10, Lynchburg, Va. On his removal to Richmond, in 1844, he joined Richmond Chapter No. 3, and was elected King.

In *Cryptic Masonry*, he explored the vaults, in the Council at Lynchburg in 1842.

In the *Chivalric Order*, Comp. E. was created and dubbed a Knight Templar, in De Molay Commmandery No. 4, in 1842. In 1844, he affiliated with Richmond Commandery No. 2, and, at the time of his departure for New York in 1848, was its Eminent Commander. In New York he adjoined Morton Commandery No. 4, and subsequently affiliated with Friendship Commandery No. 27, now known as De Witt Clinton, of which he was a Warrant member.

In the *Ancient and Accepted Scottish Rite* our Ill. Brother ascended to the 14° in New York city, and in 1856 was made a Sublime Prince of the Royal Secret, 32°, and an *Emeritus* member of Cosmopolitan Consistory, N. Y. In May, 1862, at the Annual Session of the Suprene Council, 33°, Northern Jurisdiction, held at Boston, Mass., its Grand East, he was elevated to the highest grade—that of Sov. Gr. Ins.-General, 33°—and is now an active member of the Supreme Council. For two years our Ill. Br. was President of the Grand Consistory, N. Jur., and while in office, established a system of legislative etiquette between the Supreme Council and that body, which added much to its dignity.

From the moment he entered upon the duties of an Executive Grand officer, until near the close of his administration, the divided state of the New York Craft gave him much annoyance, especially the attempt to procure the separations of the city from the country Lodges. All those movements were, by his firm, courteous and dignified conduct as a presiding officer, and his determined course, sustained by a majority of the Grand Lodge, defeated; and he preserved the unity of his jurisdiction, until the time arrived, in 1858, for that general opinion, which all now rejoice in, and wish to preserve in tact.

While all admit the singleness of purpose, and gentleness of manner of M. W. Br. Evans, none can deny him great firmness in the execution of his duties when occasion calls for them. He is a good, but not fluent speaker, but as an address writer, he has made the most favorable impression at home and abroad, and many of his suggestions, especially that of appointing D. D. G. Masters, were advocated with so much ability as to eventually lead to their adoption by the Grand Lodge. Besides his Annual Addresses, as Grand Master, he has by request acted as Orator on other occasions, acquitting himself most satisfactorily, while, as a writer, he has been a frequent and most appreciated *incognito* contributor to several of the leading Masonic journals. His social qualities are admirable, and he is beloved by all who really know him and are permitted to enjoy his confidence.

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## GRAND COMMANDERY OF KNIGHTS TEMPLARS OF MASSACHUSETTS AND RHODE ISLAND.

OFFICE OF THE GRAND COMMANDER,
BOSTON, December 22, A.L. 5869, A.O. 751.

To all Encampments or Commanderies, and to all Knights Templars within our Jurisdiction, GREETING.

The titles of the Officers and Bodies of Knights Templars within the United States have long occupied the attention of the Order. It has been the subject of legislation in the Grand Encampment of the United States, and has been frequently called to the attention of our own Grand Encampment. It in fact became so frequent a subject of discussion as to have attached to it a distinctive title, namely, "Templar Nomenclature." In 1856 the General Grand Encampment of the United States amended its Constitution whereby it adopted for itself the title of "Grand Encampment," and provided that State Grand Bodies should be called "Grand Commanderies," that the Most Eminent Grand Masters thereof should be styled "Right Eminent Grand Commanders," and that the Deputy Grand Master should be styled "Very Eminent," and the other Grand Officers "Eminent."

This alteration of the Constitution of the Grand Encampment of the United States, made chiefly for its own convenience, and to establish within its assemblies and jurisdiction the precedence to which it was obviously entitled, could not take effect within the jurisdiction of State Grand Encampments, until such

Grand Bodies amended their own Constitutions, as all State Grand Bodies have exclusive jurisdiction within their own limits.

Some of the State Grand Encampments construed the change in the Constitution of the Grand Encampment of the United States into a command to them to change their Constitutions, and that any delay or refusal to do so was evidence of disloyalty; others, that it was not incumbent upon them to make changes within their own jurisdiction to conform to all changes that the General Grand Body might find convenient for the exercise of its own powers.

From time to time, however, the State Grand Bodies have changed their own Constitutions upon the subject of "Nomenclature." Our own Grand Encampment, always slow to welcome changes in institutions, whose antiquity and firm establishment challenge the respect and reverence of the faithful, steadily adhered to its own nomenclature. At last, however, influenced by the general desire throughout the United States, for uniformity upon what seems to have been generally considered a matter of importance, our own Grand Encampment has amended its Constitution to agree with all the others.

It is therefore hereby ordered that hereafter the "Grand Encampment of Knights Templars and the Appendent Orders of Massachusetts and Rhode Island" shall be called the "Grand Commandery of Knights Templars and the Appendant Orders of Massachusetts and Rhode Island;" that the Grand Master shall be entitled Right Eminent Grand Commander; that the style and address of the Deputy Grand Master shall be "Very Eminent," and of Commanders of subordinate Bodies and of the other Grand Officers, "Eminent"; and that subordinate Bodies shall be called Commanderies instead of Encampments.

Neither this change in the Constitutions, nor this Order, is intended to require any change in the Charters of subordinate Bodies. They will remain intact; any change which would obliterate or affect historical landmarks should be deprecated. Nor is it required to change the inscriptions upon its banners, or alter its By-Laws. Nor is it necessary that any subordinate Encampment make any formal adoption of the changes herein ordered. The changes take effect solely by the changes in the Constitutions of this Grand Encampment and this formal promulgation thereof, and without action of the several Commanderies, and will be respected accordingly.

It is not intended hereby to forbid changes in By-Laws to conform to the present "Templar Nomenclature." That will be left to the discretion of the several Commanderies. When By-Laws are reprinted, the printing with them of this order, or of the Amended Constitutions of the Grand Commandery will give the requisite information, and enable the By-Laws to follow the Charter name. All Commanders will see that this order is recorded in the records of their Commandery, and that thereafter on the records the word Commandery shall be used instead of Encampment.

BENJAMIN DEAN, *Grand Commander.*

[L. S.]

ALFRED F. CHAPMAN, *Grand Recorder.*

## MASONRY IN ITALY.

THE Grand Orient of Italy was created and elected in 1861, by a re-union of the delegates of the several Lodges dispersed throughout the country, which began to declare themselves after the country had recovered its independence. And it received new strength, in the following years, from the several general meetings of the dignitaries of the lodges of the Peninsula. These assemblies, of which the most important is the Florentine one, of 1864, were held at Turin, Genoa, Tuscany, Naples, and they numbered amongst them the most respectable of the Masonic fraternity of Italy. The Grand Orient resides in the provisional capital of Italy, Florence. Br. J. Garibaldi is its Honorary Grand Master during his life.

The official bulletin published by the Grand Orient of Italy contains, besides its correspondence with foreign Grand Orients, and the movements of lodges, several articles on purely scientific matters, besides those on social progress. Running over the pages of this bulletin and the general constitutions which the Grand Orient of Italy has adopted and published during the past year, one can easily judge of the motives which actuate this Grand Orient. In philosophy (that is in the dominion of thought) it is not atheistic, deistic, nor pantheistic: it is rationalistic. In religion (in the dominion of sentiment) it professes tolerance; in politics, it desires liberty for all, and it execrates violence, from whatever quarter it may come. It enjoins on its members to be good citizens, and to fulfil their duties actively. It has accepted a high endeavor for itself and for generations — they struggle to death against intolerance and civil and sacerdotal tyranny, to proclaim always for the progress of humanity and of the universe. Italian Masonry abstains, as a corporation, from all intermeddling in the administrative affairs of a country; and seeking to diffuse instruction, it exercises beneficence. It protects and gives good counsel to its brethren, while it gives them free liberty to defend their rights as citizens, outside the Lodges, on their own responsibility.

The Grand Orient allows the liberty of the Rites; they can be elected members of the Grand Orient when they are Master Masons of the 3d degree.

The Mopses are not recognized by the Grand Orient of Italy.

The number of the lodges grouped around the Grand Orient of Italy is about a hundred and fifty, distributed through the peninsula and among the isles and colonies.

A certain lodge had opened for some time at Naples, called *Roma Redenta.* It admitted to its meetings females as well as males. The Grand Orient has suppressed it, but not till after it had issued a pamphlet on the measure. This is the case nearly with all demolished lodges, or individuals suspended or expelled from the Order.—*Translated from the Bulletin du Grand Orient du France.*

## AN ELOQUENT EXTRACT.

The following beautiful passage from an address delivered before the Supreme Council for the Southern Jurisdiction of the United States, by Bro. Albert Pike, when alluding to the deceased members of the same, is as eloquent as it is truthful:

The time, my brethren, is swiftly approaching for each of us, and is even now near at hand, when we shall lay aside the ranks and titles, the offices and honors of this world, and mutely receive in their stead the apparel and garniture of the funeral and the grave. We shall all soon escape from the strifes and wranglings, the slanders and disparagements, the jealousies, pitiful littleness of this life and of time, and entering eternity, appear in the more immediate presence of Almighty God, to answer and give account how we have led this life of discipline and trial, how borne its successes and reverses, its crosses and injustices, and in what spirit and temper, noble or ignoble, we have loved and labored, joyed or sorrowed, hated or forgiven, conferred benefits or inflcted injuries for revenge.

There we shall be judged by another code of morals and another scale of offences than those that regulate the administration of the public or private human injustice. For the human law, written and unwritten, moral, social, and political, is enacted by society, not so much to punish what is wrong as that which lends to its injury or discomfort. It is easier to punish, than by gentle means and patient endeavor to reform the erring. By the human law, the strong and the rich rule, and use the weak and poor; capital enslaves labor, self-righteousness mercilessly punishes error and misfortune, and intolerance brands truth as criminal.

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He that saith he is in the light, and hateth his brother, hath not yet ceased to be in darkness. Whosoever hateth his brother, is a murderer, and ye know that no murderer hath eternal life abiding in him. So wrote John the Evangelist, whom even Masons in name, who revile their brethren without cause, pretend to revere as their patron saint.

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NOTHING has preserved Freemasonry for so many centuries but its perfect *universality of doctrine*, with its peculiarity of discipline, while the whole has been completely subjective to the moral law. It teaches nothing contrary to the unity of both minds and hearts. So long as it maintains this character it lives; when it ceases it dies, and our eyes will never again behold the glory of this first temple!

## ORGANIZATION OF THE M.W. GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE COMMONWEALTH OF MASSACHUSETTS, FOR 1870.

M.W. William Sewall Gardner, Boston, Grand Master; R.W. Charles Levi Woodbury, Boston, Deputy Grand Master; R.W. Samuel C. Lawrence, Medford, Senior Grand Warden; R.W. Richard Briggs, Brookline, Junior Grand Warden; R.W. John McClellan, Boston, Grand Treasurer; R.W. Solon Thornton, Boston, Recording Grand Secretary; R.W. Charles W. Moore, Boston, Corresponding Grand Secretary; R.W. Andrew G. Smith, Boston, D.D.G. Master, District No. 1; R.W. Tracy P Cheever, Chelsea, D.D.G. Master, District No. 2; R.W. Benjamin Pope, South Boston, D.D.G. Master, District No. 3; R.W. F. Lyman Winship, Brighton, D.D.G. Master, District No. 4; R.W. George H. Peirson, Salem, D.D.G. Master, District No. 5; R.W. James E. Gale, Haverhill, D.D.G. Master, District No. 6; R.W. Henry P. Perkins, Lowell, D.D.G. Master, District No. 7; R.W. Andrew J. Clark, Orange, D.D.G. Master, District No. 8; R.W. Daniel Upton, South Adams, D.D.G. Master, District No. 9; R.W. Samuel B. Spooner, Springfield, D.D.G. Master, District No. 10; R.W. Charles G. Reed, Worcester, D.D.G. Master, District No. 11; R.W. George E. Stacy, Milford, D.D.G. Master, District No. 12; R.W. J. Mason Everett, Canton, D.D.G. Master, District No. 13; R.W. John A. Lee, New Bedford, D.D.G. Master, District No. 14; R.W. Joseph K. Baker, Jr., Dennisport, D.D.G. Master, District No. 15; R.W. Z. L. Bicknell, East Weymouth, D.D.G. Master, District No. 16; R.W. George H. Kendall, Valparaiso, Deputy for Chili, S. A.; R.W. William C. Blanchard, Shanghae, Special Deputy for China; R.W. Richard H. Hartley, Lima, Special Deputy for Peru, S. A.; W. Rev. James A. Bolles, D.D., Boston, W. Rev. Charles H. Titus, Taunton, Grand Chaplains; W. William T. Grammer, Woburn, Grand Marshal; W. John A. Goodwin, Lowell, Senior Grand Deacon; W. John Burney, Fitchburg, Junior Grand Deacon; W. E. Waters Burr, Hingham, Senior Grand Steward; W. Lucius W. Lovell, Cambridgeport, Junior Grand Steward; W. James P. Pickett, Newton, Junior Grand Steward; W. John Haigh, Lawrence, Junior Grand Steward; W. Charles A. Reed, Taunton, Grand Sword-Bearer; W. Lovell Bicknell, East Weymouth, Grand Standard-Bearer; W. Charles Kimball, Lowell, W. Daniel Nason, Lawrence, Grand Pursuivants; W. E. Dana Bancroft, Groton Junction, W. Cephas Brigham, Auburndale, W. Alfred F. Chapman, Boston, Grand Lecturers; Br. Howard M. Dow, Boston, Grand Organist; Br. Eben F. Gay, Boston, Grand Tyler.

## THE LAST MORSEL—A MASON'S WIDOW.

All that remained of the last loaf of bread which Widow M—— could call her own, was upon the table. Where the next morsel of food was to come from was a question to which the widow herself could not give a ready response. Three little children looked up with love and trust into her face and called her "mother." For six months she had provided as best she could, for their many necessities, with her own feeble hands; but health and strength failed — a severe pain in her chest preventing her from working so hard. Added to this, but little sewing was to be obtained, and for that little the remuneration was scanty—a pittance. What were she and her three fatherless little ones to do?

It was a bright day. The gladness of nature was a mockery to her heart. She placed her children around the board, and leaving her humble abode, she hied herself to Greenwood.

Tears streamed down her pallid cheeks as she trod the well-worn track to her husband's last resting-place. The widow started when she caught sight of a white slab, newly erected at the head of her lost companion's grave. It was an honor she had long yearned to pay his memory, but she lacked the means. Who had fulfilled her wishes so exactly? She pressed foward and read:

Sacred to the memory
of
S—— M——,
Who died greatly Beloved by
All who Knew Him,
In the Thirty-third year of
His age.

Near the top was carved a Masonic emblem. This was the only solution to the mystery. The woman knelt upon the sod, and blessed the widow's God for this token of his mercy. "Surely," she thought, and murmured half aloud "those who have been so mindful of the mouldering ashes of the dead will not be entirely unmindful of the welfare of the living."

A strong confidence was born in her heart. She arose and retraced her steps.

"Mamma," said one of the little ones tottering toward her as she approached the door, "a man came here just now, and left a whole basketful of nice things, which he says was sent to us, but he would not say who sent them. There are meat, and bread, and tea, and sugar, and I don't know what all! Haven't we got kind friends, mamma? Now, you won't look sad any more. .

Sure enough, the woman found her pressing necessities relieved, and supplies were sent her from time to time, and continued for long to be sent.

Who were her self-constituted guardians? It is unnecessary for us to name them, but we vouch for the truth of the story from personal knowledge. —*N. Y. Democrat.*

## GRAND COMMANDERY OF MINNESOTA.

This Grand Body of Knights Templars held its fourth annual conclave at Mankato, in June last, the printed proceedings of which have just reached us. They do not however contain anything of general interest, except that they evidence a growing prosperity of the Order in the State. There are five Commanderies in the jurisdiction, all of which were represented. The report of the committee on correspondence is a well prepared paper, of reasonable dimensions. It is from the pen of Sir S. Y. McMasters, and concludes as follows:—

It is encouraging to observe, in nearly all the addresses, orations, and reports on Foreign Correspondence, an increasing earnestness on the subject of Christian faith and reverence. All seem to realize that whatever may be the latitude allowed in this respect, among the appendant Orders, the *Knightly* character must be firmly anchored in the Christian theology, and look to the cross of redemption as the only hope of sinners. Before our banners skepticism must hide her face, and profanity hang down her head in shame. All along our lines, and over all our tented fields, wherever our banners are uplifted, the cross stands prominent, and over it we never fail to read: "*In hoc signo vinces.*" Ours is eminently a Christian Order, intended as an auxiliary to the church of the living God; and whoever, by word or deed, openly disregards the Christian rule of faith or practice, brings dishonor on the worthy name whereby he is called. To guard well the sanctity of our altars we must look well to the chamber of reflection, and even farther out than this, for the profane man once admitted to our Asylum, we fear we may not have the power to reform him. Profanity, drunkenness, and licentiousness should be a ground of prompt rejection at the threshold. By holding high our standard of faith and morals, we may make our Order a beauty and a power in the land. By neglecting this we make it only a reproach.

## THE DOUBLE-HEADED EAGLE.

The origin of the use of the eagle on national and royal banners, may be traced to very early times. It was the ensign of the ancient Kings of Persia and Babylon. Although the Romans used other emblems for camp standards, yet in 102 B. C., Darius ordained that the eagle alone should designate the legions as their ensign, and confined the use of the other figures to the cohorts. After the division of the Roman Empire, the emperors of the west used a black eagle, and those of the east a golden one. Since the time of the Romans almost every State that has assumed the designation of empire has used the eagle as its ensign —*par example:* Austria, Russia, Prussia, France, and Poland. The double-headed eagle signifies a double empire, and is used by the emperors of Austria, who claim to be the successors of the Cæsars of

Rome. In this case it is the eagle of the Eastern Empire, united with that of the West, typifying the Holy Roman Empire. Charlemagne was the first to make use of this emblem, for when he became master of the whole of the German Empire, he added the second head to the eagle, A. D. 802, thus denoting the union, in him, of the empires of Rome and Germany. In the Ancient and Accepted Scottish Rite the double-headed eagle, one half black and the other white, is the jewel of the 30°, all white of the 32°, and all black denotes the 33d and last degree. Among the eagles of heraldry, the black eagle, emblazoned on a field of gold, is considered the most noble achievement.—*Freemasons' Magazine, London.*

## WINSLOW LEWIS LODGE.

### ORGANIZATION 1869–70.

Percival L. Everett, Master; R. Montgomery Field, Senior Warden; Edward E. Clark, Junior Warden; John F. Mills, Treasurer; George L. Andrews, Secretary; Rev. William R. Alger, Chaplain; John A. Warren, Marshal; Joseph Winsor, Senior Deacon; Alfred H. Hall, Junior Deacon; William H. Studley, Senior Steward; John C. Farnham, Junior Steward; Thomas Cahill, Sentinel; Eben F. Gay, Tyler; Charles Robbins, Stephen S. Winchester, Committee of Charity; Clement A. Walker, Benjamin Dean, Benjamin F. Brown, Members' Committee; Charles Levi Woodbury, Sereno D. Nickerson, Library Committee; Andrew G. Smith, Benjamin F. Brown, William H. Chessman, Committee on Sodality Room.

## PRINCE ALBERT OF ENGLAND.

The following speech was delivered in the Grand Lodge of England at its late meeting, by Prince Albert, heir apparent to the British throne, on the occasion of his inauguration as a Past Grand Master of that body: —

Most Worshipful Grand Master, Deputy Grand Master, Grand Officers of Grand Lodge, and Brethren, allow me to tender you my warmest and most sincere thanks for the great honor that you have conferred upon me this evening. For a long time past it had been my wish to become a Freemason and a member of the ancient Craft; and although, brethren, I was initiated in a foreign country, I at the time felt — and you will all agree with me — that Freemasonry is one and the same in all countries (hear, hear), you are all fellow Craftsmen, and I can assure you I feel it a great honor to be here to-day, and to be admitted into the Grand Lodge of England (hear, hear). Allow me, most Worshipful Grand Master to thank you once more for the kind words you have spoken, and to the brethren for the kind and cordial manner they have received me this evening (applause),

## JURISPRUDENCE.

The Grand Lodge of Tennessee, at its late session, decided that "Visitation is a privilege, and not a *right*, and no one is to be held responsible for denying that privilege; neither is the Lodge expected or required to prefer charges" against any one not thought worthy of being received as a visitor.

It also decided that *dimits* from membership must be asked for at stated meetings of the Lodge, when, if all dues be paid, and there are no charges pending against the brother, the discharge *shall be granted*. This is right. No brother should be required to continue his membership longer than the connection is agreeable to him.

It likewise decided that no member of the Lodge may claim as a right, to know the number of black balls cast against a candidate, and recommends that the Masters and Wardens withhold all such information.

This Grand Lodge has also a standing regulation, agreeing with the general practice of the country, which is set forth in the proceedings in the following terms: —

"To obtain the requisite number of petitioners for a new Lodge, it has been the usage in this jurisdiction for members of old Lodges to unite with the petitioners, and act with them until a charter is granted, without affecting their membership in the old Lodge; but whenever a charter is obtained, a brother thus uniting with the petitioners, must elect with which Lodge he will hold his membership. He cannot be an *active* member of both Lodges, nor can he be an active member in one, and hold office, by virtue of being an *honorary* member in the other."

## SUPREME COUNCIL OF ENGLAND ON FRENCH INVASION OF LOUISIANA.*

The following official document, just received from England, shows the high and noble position taken by the Supreme Council 33° A. A. Rite for England and Wales, and the Dependencies of Great Britain, in relation to the invasion of Louisiana by the Grand Orient of France:

"From the East of the Supreme Grand Council of the Sovereign Grand Inspectors-General of the 33d degree of the Ancient and Accepted Scottish Rite of Freemasonry for England and Wales, and the Dependencies of Great Britain, under the C. C. of the Zenith near the B. B. answering to 51° 30′ N. lat., and 9°, W., Meridian of Greenwich.

*To the Grand Orient of France:*

Illustrious and Very Dear Bro's, — The Supreme Grand Council beg to acknowledge the receipt of the Communication of the Grand Orient of France of the 25th October last, and in reply to state, that while acknowledging the right of every man, irrespective of his Color, Race, or Religion to be eligible to be initiated into Freemasonry, most distinctly refuse to limit the power of any Lodge to choose its members.

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* We are indebted to the politeness of our friend G. M. Bro. Tisdale of New York for an early copy of this important document.

The Supreme Grand Council exceedingly regret that any difference should have arisen between the Grand Orient of France and the Grand Lodge of Louisiana; but considering that the latter Body has Sole and Supreme Authority in that State of America — which Sole Authority has been acknowledged by the Grand Orient of France — the Supreme Grand Council of England must decline to support the Act of the Grand Orient of France in its recognition of the spurious, so-called Supreme Council of New Orleans, or in its interference in the affairs of Sister Jurisdictions.

We have the honor to be,
Ill. and very dear Bro's., Fraternally yours &c.
(Signed C. J. Vigne, 33°,
Sov. Gd. Commander.
Nath'l G. Phillips, 33°,
Gd. Treas. Gen. H. E.

Grand East, London, 11th Nov., 1869.
A. W. Adair, 33°,
Gd. Sec. Gen. H. E.

## THE GRAND ORIENT.

We learn from the Masonic Record, — an excellent monthly published at Nashville, that the Grand Chapter of Tennessee, at its late annual meeting, voted to suspend all Masonic intercourse with the Grand Orient of France, on account of its recognition of the illegal action of the spurious Supreme Council at New Orleans; but as the Grand Orient of France knows nothing of the Royal Arch Masonry of this couutry, it will not probably take the rebuke intended very seriously. The action of the Grand Lodge of the State to the same purpose, had at its Annual Communication on the 1st of October, is however, more effective and more in harmony with the views and determinations of the whole fraternity of the country.

## GRAND COMMANDERY OF VIRGINIA.

The Grand Commandery of Virginia met at Richmond, and elected the following officers for 1870: R.E. John R. McDaniel, of Lynchburg, Gr. Com.; V. E. William B. Isaacs, of Richmond, Dep. Gr. Com.; V. E. Robert C. Withers, of Lynchburg, Gr. Geno.; V. E. L. F. Johnson, of West Virginia, Gr. Cap.-Gen.; E. James Evans, of Richmond, Gr. Treas.; E. John Dove, Gr. Rec.; E. George W. Dame, Gr. Prelate; E. John F. Regnault, Gr. S. W.; E. J. L. Cook, of Petersburg, Gr. J. W.; E. O. S. Long, of Wheeling, Gr. St. B.; E. A. P. Abell, of Charlottesville, Gr. Sw. B.; E. John G. Smith, of Norfolk, Gr. W.; Sir Thomas Angel, Gr. Steward; Sir James M. Taylor, of Hanover, Gr. Sentinel; Sir John F. Regnault, Grand Lecturer.

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# MASONIC CHIT-CHAT.

Our Correspondent "D." — Br. Tisdale, the talented editor of the Masonic department of the *New York Democrat*, speaks in the following complimentary terms of the series of able essays by our correspondent "D," the 4th of which is given in a preceding page: "Our respected cotemporary, the *Freemason's Monthly*, has an invaluable contributor in his correspondent "D," who in the three last issues, has given able articles in each number, viz.: 1. on "Too Much Law"; 2. on "The Object of a Charter"; and 3. "On the Power of a Master and Lodge Rights." They are critical reviews of the decisions of a present Grand Master, bear witness of much thought, as well as of a full knowledge of the subjects discussed; and should be republished in pamphlet form, and sent to the Master of every Lodge in the jurisdiction, to whose head the critiques were intended to apply."

Religion and Masonry. — Freemasonry recognizes and fellowships all religions, whether called Christianity, Judaism, or by any other name, which recognizes one Supreme God, as the Ruler of the Universe, and a future state of rewards and punishments. It recognizes and accepts the Bible as the corner-stone and foundation of its teachings. It regards sectarianism as a separation or division, in matters of faith, among the believers of any particular religion or dogma; as, for example, among Christians, who are divided into sects, as Unitarians, Trinitarians, &c.; with which differences Masonry has nothing to do. The use of the name of the founder of any recognized religion, or of any of its disciples, is not inconsistent with the universality of Masonry, nor just cause of offence to any. Alpha.

Catholicism *vs.* The Schools and Freemasonry. — The *Freeman's* (N. Y.) *Journal*, in the course of a long editorial, says: "Let the public schools go to where they came from — the devil." A Mr. O'Brien, in giving the views of his Catholic brethren and their organ, the *Tablet*, says that Catholic education, such as it is resolved to have, cannot be carried on in mixed schools, and he adds: "We don't want to mix up with Protestants and Jews and Infidels in school matters, because we want our children to grow up in the holy Roman faith, like their fathers, and not imbibe the loose and irreligious independence of the age." "We add these evidences," says the Boston *Journal*, "to the record we have already given, in order that the people may have a clear idea of the animus of the new crusade springing up against our common school system."

And we add the following as showing the intolerant and determined spirit of these priests in respect to every branch of morality, religion, and learning, that might tend to enlighten their ignorant and depressed followers, and ultimately relieve them from the religious thraldom in which they have been for centuries held by a corrupt and persecuting church. We extract the following from the secular papers of the day: "A dying man the other day was denied the last rites of his Church because of his connection with the Masonic Brotherhood; and the Rev. Mr. —— refused to officiate at the burial of a Mason, giving as a reason therefor that he would not sanction Masonry by officiating on an occasion where the Masonic ceremony was used over the remains of the deceased."

We understand that a Catholic priest in this city recently refused to marry a female parishioner because the bridegroom was a Freemason. We should hardly think that such intolerance was calculated either to make or retain converts to any religion. It is, however, an intolerance pregnant with the elements of serious religious disturbances, and concessions will only aggravate and hasten on the evil.

H. T. W. S. S. T. K. S. — A great many attempts have been made to decipher the meaning of the initials which head this article, and which are to be found within the circles on a Mark Master's emblem, by the uninitiated; but the catch explanation given by Companion Mark M. Pomeroy, of Phœnix, Chapter No. 2, of this city, is the most beautiful, and it is the most original.

In reply to a Master Mason, who asked him the meaning of the cabalistic letters, he at once replied: "He that whispers scandal seeks to kill society."

We ask our Masonic friends to *mark* the reply of Mark, in relation to the meaning of the letters on his Mark, and make a note of the same. — *N. Y. Democrat.*

### PEABODY.

Soft be thy slumbers in the realms of shade,
Radiant thy dreams in that divine repose,
O thou whose kind and loving heart hath made
Millions rejoice amidst the phantom-woes
That brooded o'er their being. Like a rose
Which blossoms in the wilderness, thy name
Spreads fragrance o'er the barren wastes of life,
And high above the Age's sordid strife
Is blazoned now thine honorable fame.
That fame shall be to man a glorious dower,
A heritage of thoughts most pure and bright,
A presence that shall prove a blissful power
To scatter o'er thy grave, like rays of light,
While Honor, Truth, and Virtue shall endure,
The blessings of the friendless and the poor.

R. WENTWORTH LITTLE.

MEDFORD. The Medford Council of Select and Royal Masters was constituted and dedicated Friday night, Dec. 7, by the Grand Council, the most Puissant Grand Master, Charles E. Powers, officiating. After the usual formal ceremony of constituting the Council, B. A. Hersey was installed as Most Illustrious Grand Master, N. T. Merritt as Right Illustrious Grand Master, and Alfred Haskell as Illustrious Grand Master of the Work. The following officers were also installed: Master of Ceremonies, David Simpson; Master of Exchequer, Geo. B. Green; Recorder, P. R. Litchfield; Captain of the Guard, J. P. Richardson; Conductor of the Council, W. A. Webber; Sentinel, Joseph Kelly; Tyler, Benj. Pace. After the ceremonies, an excellent collation was served in the Town Hall.

"VICK'S ILLUSTRATED CATALOGUE AND FLORAL GUIDE, FOR 1870," has just come to hand. The first page is a colored lithograph of the "Phlox Drummondii," showing the size and colors of that flower. The second page is a photograph of James Vick, the florist and publisher of the Catalogue, and who probably has the finest collection of seeds, &c., in the country. The book consists of about 84 pages, containing engravings of many flowers, and a short description of the different families. It is a very useful book to those who are fond of the cultivation of flowers, either for the parlor or garden.

The Catalogue will be sent to any one forwarding their address and ten cents, to James Vick, Rochester, N. Y.

CORRECTION. — Since the first form of the Magazine was struck off, we have learned that the Duke of York's Lodge was one of the four Lodges which united in the petition to the Grand Lodge of Scotland, for the appointment of a Provincial Grand Master for Massachusetts, respecting which we were at the time of writing in some doubt.

GONE TO THE SPIRIT LAND. We regret to announce the death of Ill. Bro. William Field, 33°, an active member of the Supreme Council, Northern Jurisdiction, a P. Gr. Captain of the Guard, and a Past Grand Master of the Grand Lodge of Rhode Island.

He died at his home in Providence, Monday, December 27, ult., — St. John's Day, — and his funeral took place on the succeeding Friday. He was universally respected.

THE SENIOR GRAND MASTER OF MASONS. His Grace the Duke of Leinster (sole Duke and premier Marquis and Earl, of Ireland), born August 21, 1791, is the Senior Grand Master of Masons, having been elected in 1813 Grand Master of Masons in Ireland, and since annually re-elected; thus presiding over the Craft in that jurisdiction fifty-seven years.

He is the head of all the Masonic bodies in Ireland, Symbolic, Capitula, and Ineffable. The motto of his coat-of-arms. "Crom-a-boo," means "I will burn." — *Tisdale.*

GRAND LODGE OF MINNESOTA. We are indebted to the politeness of R.W. Bro. Wm. S. Combs, Grand Secretary, for a very handsomely printed volume of some eight hundred pages, containing the proceedings of the Grand Lodge of Minnesota, from the date of its first organization in 1853, to the conclusion of its Annual Session in 1869, for which our Brother will please accept our warmest thanks. We esteem it a very valuable acquisition to our library, and to which we shall hereafter, undoubtedly, find frequent occasion to refer.

A MORMON LODGE. — The Grand Lodge of Kansas has granted a Charter to Mount Moriah Lodge, at Salt Lake City. Masonically, at least, we had better leave these Mormons to themselves. They made us trouble when at Nauvoo, besides disgracing the Institution.

REV. JOHN MURRAY. — The Rev. John Murray whose centennial labors the Universalists are now celebrating, was a Grand Chaplain of the Grand Lodge of Massachusetts in 1805, 6, 7, 9 and 10. He was an earnest and devoted Mason.

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THE

# FREEMASONS'

# MONTHLY MAGAZINE.

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## THE SCHISM IN CANADA.

OUR Brethren of Canada, or, to use their recently acquired title, "The Dominion of Canada," including the two recently Canadian Provinces, together with New Brunswick and Nova Scotia, are again at variance with each other, much to their own discomfort, and the regret of their Brethren everywhere else; for the inevitable consequence of such outbreaks and family quarrels is not only to destroy the harmony essential to local prosperity, but to bring the whole Institution into disrepute, and to prejudice its influence and reputation in the community where they occur, and wherever else their existence may obtain notoriety. They are but too readily seized upon by our enemies, and held up as evidences of the weakness and fallacy of our professions. It is but a few years since that, through secession and rebellion, the Brethren in Canada proper succeeded, after a protracted struggle and embittered controversy, in extorting from their mother Grand Lodge of England a reluctant and ungraceful recognition of a Body which, in derogation of their allegiance as subordinates, they had then recently established, and assumed for it the prerogatives of an independent Grand Lodge for their Province. And more recently still, encouraged by the success of their Brethren in Canada, and taking the action of the parent bodies in that case as a precedent for their own, the Brethren in Nova Scotia, through a similar course of proceedings, succeeded in accomplishing the same end for their own Province. A like result has also been reached by the Brethren of New Brunswick, though in a more quiet and, to that extent at least, less objectionable manner. It is doubtless true, that in each of these cases the interests of Masonry have been better sustained and more prosperous since the change than while under the old form of Provincial jurisdiction and government; but this does not sanctify or legalize the method by which the results were attained, except on the pernicious principle that in all cases the end, if good, justifies the means. They do, however, establish the truth of the axiom that revolutions never go backward. Our Canadian Brethren, wisely or otherwise, set the ball in motion, and they must be content to abide by the consequences of that act; for it will, in spite of their best endeavors, continue to roll on until the vast territory, in which they now occupy a commanding place shall, as the population of the country progresses, and its resources are developed, and new Provinces are formed, become dotted all over with masonic Lodges, and, as a natural sequence, Independent Grand Lodges, for their better convenience and government. The sooner, therefore, they make up their minds and become reconciled to this condition of things, the more harmonious, happy, and prosperous will be their future. Their true policy, undoubtedly, is to encourage the development of the Institution by the increase of Lodges at all the salient points of their extensive dominions; and whenever it shall be made manifest that in any district or Province hereafter to be organized there are a sufficient number of prosperous and thriving Lodges to sustain a local Grand Lodge, and that the convenience of the Lodges will be bettered by the establishment of such a body, they should not hesitate voluntarily to relinquish so much of their own jurisdiction, and extend to it an encouraging and fraternal hand, without stopping to wrangle about questionable rights which they must ultimately yield. No reasonable man can doubt that the whole of British North America, sparsely populated and wild as it now is, is destined within the next half century to be divided and cut up into distinct Provinces, or more probably into independent States like those of the American Union. And whenever this condition of things shall arrive, or, earlier, as it progresses, each of these Provinces or States will demand and assume, as it will have a legal right to do, a Grand Lodge for the better security and control of its own local Lodges.

Taking this view of the present and prospective condition of the Order in the "Dominion," it is difficult to reconcile the opposition of our Brethren of the Grand Lodge of Ontario to the organization of an independent Grand Lodge in the sister Province of Quebec, with either duty or good policy. In respect to the abstract right of the latter to organize such a body, provided there be no defect in the constituent elements, or irregularity in the proceedings, we suppose there can really be no very serious doubt, though this is very earnestly denied, and not very fraternally contested by our Brethren of the Grand Lodge of Ontario, who may, perhaps, in view of their own secession from the Grand Lodge of England, in this particular, be fairly amenable to the charge of some inconsistency. And as the whole controversy must ultimately turn upon the correct adjudication of this question, it may be important to state briefly the grounds on which our Brethren of the new Grand Lodge have placed it. These are well stated in the following extract from an official circular, recently issued by that Body and distributed among the Grand Lodges of this country: —

> "For a number of years previous to the formation of what is still called the Grand Lodge of 'Canada,' and until July 1, 1867, the territory over which that Grand Lodge claimed to exercise jurisdiction, formed and constituted but *one Province*, called 'The Province of Canada,' and having but *one Legislature* or Parliament; but, by the Proclamation of the 'British North American Act,' on July 1, 1867, the 'Province of Canada,' as then existing, was, to use the very word of that Act, 'severed' into *two separate and distinct Provinces*, called the 'Province of Quebec,' and the 'Province of Ontario.' These Provinces of Quebec and Ontario, thus formed, were also, by the Proclamation of the aforesaid 'British North American Act,' joined (together with the Provinces of Nova Scotia and New Brunswick) into *one federal union*, which was declared 'to form and be' 'The Dominion of Canada;' so that since the 1st July, 1867, the *two Provinces* of Ontario and Quebec, have been, and are, as *distinct and separate* as the Provinces of Nova Scotia and New Brunswick, or as are any *two States* of the American Union, while the Legislature of each Province is similar to the Legislature of each State of the same, and the Dominion Parliament is somewhat analogous to the Federal Congress of the United States of America."

These statements are so clearly presented that no words of ours are necessary for their elucidation, and nothing further need be said of them than that if it be the right and prerogative of the Lodges in any newly organized state of this country, to erect a Grand Lodge within its own proper jurisdiction, and for its Lodges to withdraw their allegiance from those Grand Lodges under which, as a territory, they have previously existed, then it follows, as a logical consequence, that the Lodges in the Province of Quebec had the same undoubted right to sever their connection with the Grand Lodge of the Province of Ontario, and to organize an independent Grand Lodge for their own convenience and future government. The argument may be safely left here.

A word or two in relation to the manner of the organization of the new Grand Lodge will not be out of place. We quote from the printed proceedings of a convention of Brethren of the Quebec District, held at Montreal on the 12th of August, and the 24th of September last, when a committee consisting of four Brethren were appointed to wait upon "the Grand Master of the Grand Lodge of Canada, and respectfully to request that exalted Brother, in view of the present existing state of affairs in Masonry in this Province, to summon and call an especial communication of his Grand Lodge for the purpose of enabling the Craft in this Province to present their views as to the propriety of establishing an independent Grand Lodge for the Province of Quebec, and to ask the co-operation of said Grand Lodge of Canada in the establishment of the same, provided it should be deemed desirable and expedient by said Grand Lodge of Canada." The committee, in pursuance of their appointment, waited upon the Grand Master, and reported that he "refused, in the most peremptory manner, to call together his Grand Lodge, as requested."

The next meeting was a convention of Delegates from the Lodges of the Province of Quebec, at Montreal, in the following October. At this meeting there were twenty-one Lodges represented, being a majority of all the Lodges in the Province. Two of these Lodges were holding under the Grand Lodge of England, one under the Grand Lodge of Scotland, and the remainder under the Grand Lodge of Canada. Passing over much of the preliminary business, it is sufficient for our present purpose to say, that the organization of a new Grand Lodge was decided upon, and the Constitution of the Grand Lodge of Canada, with two slight amendments, was adopted for its present government. The officers were then elected. The M.W. Br. J. H. Graham, L.L.D., P.D.D.G.M., of Richmond, was elected Grand Master, and the other officers in course, whose names are not material. The installation then followed, Br. J. H. Isaacson, the Senior Past Master, installing the new Grand Master. The Grand Lodge was then declared duly organized, and entered upon its official duties.

The reasons by which the Brethren of the Province of Quebec were influenced in their separation from the Grand Lodge of Ontario, we give in their own language, as follows: —

> "Among the many other important incidental reasons which induced the Freemasons in the Province of Quebec to follow the example of all other parts of the Masonic world, by the formation of a Grand Lodge in the said Province, there may be mentioned the vast length of territory included in the *two* Provinces of Ontario and Quebec, extending through some *twelve degrees* of longitude, from the State of Maine in the East, to the State of Michigan, or Central Ohio, in the West — the meetings of Grand Lodge itinerating over such vast distances, and causing an enormous and impoverishing expense to many of the Lodges, especially those less wealthy in the country parts, in sending delegates thereto—the impracticability, very often, of carrying up appeals and the like before Grand Lodge, except at a ruinous expenditure to many brethren, of time and money, and hence cases oft postponed, or going by default; the impracticability, on account of the necessarily inherent *dual* conflicting provisional interests and preferences, of securing permanently located offices for Grand Lodge, and owned by it; the impracticability of erecting any edifice for the use of Grand Lodge in any locality which would be satisfactory to *both* Provinces; the like impossibility of erecting a Masonic asylum, for which a large sum of money was raised and appropriated, and, notwithstanding the 'Asylum Trust' have annually, for a long time, urged the importance of further action by G. L., have indicated localities, proposed plans, suggested 'ways and means,' yet for the above-mentioned and other obvious reasons, it has hitherto been found impossible to take action thereon; and the same has been true *under the double-majority regime,* and would continue to be true in regard to a proposed Masonic orphan school, Masonic farm, and all other such like schemes of practical Masonic benevolence; any one of which seeming expedient and desirable can, without doubt, be successfully carried out in each Province by their respective Grand Lodges."

It is hardly necessary to repeat that the "Dominion of Canada," under the late act of the British Parliament, is divided into four Provinces, namely, Ontario (formerly Upper Canada); Quebec (formerly Lower Canada); New Brunswick, and Nova Scotia. In the first and last two of these Provinces, independent Grand Lodges exist and have been recognized by the Grand Lodges of this country. Quebec claims to be placed on an equal footing with them, masonically, as they are politically.

## MASONRY IN JAPAN.

A correspondent at Japan has kindly furnished us with a full and detailed account of the Dedication of a Masonic Hall at Yokohama, on St. John's Day, December 27, under the immediate direction of Yokohama Lodge, assisted by the Brethren of the O Tentosama and other Lodges in the Island. The ceremonies were conducted by W. Br. T. W. Miller, Past Master of the first named Lodge, assisted by other distinguished Brethren present. The Lodge was opened in the first degree, after which the presiding Master delivered an appropriate address, in which he congratulated the Brethren on the attainment of a hall of their own, and acknowledged the thanks which were due to H.E. Sir Harry Parkes, who had exerted himself to obtain a site for them, and to Mr. Loureiro, the Portuguese Consul, for coming forward and offering a portion of the ground that had been appropriated to his government, but which was more than was requisite for their purposes. He also declared his satisfaction at the progress of Freemasonry: as, not only was there a second Lodge in Yokohama, many of whose members were assisting in this ceremony, and which would meet under this roof, and, without doubt, work harmoniously with the older Lodge; but in Kobe the Masons are making an effort to obtain a Warrant from the Grand Lodge of England, showing that wherever Masons are, they work for the extension of the Order, and the diffusion of the fraternal feelings it inculcates. It is especially gratifying to see these new Lodges springing up, as it will probably enable them to obtain the benefits of a District Grand Lodge for Japan. At present, the Grand Lodge of England is their direct head, but there are advantages in having a District Grand Lodge, which might legitimately be hoped for.

The ceremonies of dedication then proceeded in the usual form, at the conclusion of which Br. C. H. Dallas addressed the Brethren on the solid advantages of Freemasonry, stating that it was no mere charitable Institution founded for the purpose of dispensing relief to necessitous Brethren. There are plenty of institutions of that character which are good in their way, efficient for their purpose, and worthy of all praise; but Masonry would not have been handed down as it has been from century to century, had it not had higher ends than this. He concluded by dilating on the true principles of the brotherhood.

The Brethren then, says our correspondent, adjourned to the Refectory, to partake of a banquet. The supply of the good things had been entrusted to Mrs. Green, of the Yokohama Hotel, who had a temporary kitchen erected on the ground, and gave a proof of the ability with which she is able to provide a large public dinner. There were nearly eighty Masons who sat down to as excellent a dinner as could be desired by the most fastidious; the comestibles being served hot, and without the delays so frequently prevalent on such occasions. The wines were excellent. During the dinner the band of H. M. 10th Regiment played a capital selection of music.

Toasts and speeches followed in rapid succession. In reply to the toast the "Grand Lodges of America and their Brethren," W. Br. Capt. Lemuel Lyon, the American Consul at Kanagana, Japan, said, that although he naturally felt a kind of diffidence in speaking for the first time in such an assemblage of his Brethren, still he considered that he was in the position of a man in the midst of his own family, entitled to speak freely, and feel himself "at home." And at home he always was when amongst Masons. The United States differed from England in this, that they were not under one Grand Lodge, but each State has its own Grand Lodge. In wandering backwards and forwards in the United States from Massachusetts to California, he could never forget that Masonry had its origin in the east, and travelled westward to us, as it came to America from England. When he was a child, among his earliest recollections, he heard his grandfather speak of York Masonry. When he was a big boy, his father harped upon the same string; and when he became a man, he ascertained for himself what this York Masonry was,—he became a Brother, and he had never had occasion to regret it. From England came the establishment of Freemasonry in the United States, and he was proud to say that never did English and American Masons meet, without proving the value of the seed thus sown. Now, he would speak of the firmament. Disclaiming the title of Astronomer, he would yet remark that Masonry had placed three bright stars in the heavens — "Faith, Hope, and Charity." And the brother who, guided by their light, put faith in GOD, hoped for the realization of the fraternity in the Grand Lodge above, and exercised the duties of Benevolence and Love to the Brethren, fulfilled the highest ends of Masonry, and did his duty to GOD and man.

The occasion was one of extraordinary interest, and may perhaps very properly be regarded as one of peculiar Masonic importance, as it was, we believe, the first public manifestation of Masonry in the Japanese Empire.

## THE MASONS' RESTING PLACE.

THE San Francisco *Chronicle* has the following: —

The Masons' Resting Place is the neatest and best kept of the small cemeteries that grace the city. A carriage way leads from the toll-gate on the Point Lobos road to the cemetery gate, some three hundred yards distant. The fraternity own a tract of sixty-eight acres; but, owing to a lawsuit forced upon them by some squatters, only thirty-eight acres are at present enclosed. It will not be long before the whole tract will be at their disposal. The society's affairs are in a prosperous condition, and they have now a margin to their credit. All amounts received above those actually required for keeping the grounds in good condition are placed in the Relief Fund of the order. The various Masonic Lodges of our city have each their separate plot for the burial of the needy of the Order. Most of these plots are beautifully laid out with serpentine walks of colored marble, and decked with flowers and shrubs. Freestone and granite slabs encircle each encampment.

## MASONIC RULES.

NEVER recommend an applicant unless you know him to be a *good man*, and who will conform with the precepts of the Institution.

Never cast a ballot in favor of a candidate unless you know him to be worthy, and free from reproach.

Never indulge in practices which will bring reproach upon the Institution.

Never forget that you are a Freemason, a link in the chain of the universal Brotherhood.

Never be absent from your Lodge if you can help it.

Never make a display of Masonic emblems to attract attention for the purpose of business.

# THE CENTENNIAL ANNIVERSARY OF THE MASSACHUSETTS GRAND LODGE.

In our last issue we laid before our readers a reasonably full account of the celebration of this interesting anniversary, at the Masonic Temple in this city, on the 27th of December. In continuation of the subject, we this month present to them the admirable address delivered on the occasion by the M.W. Grand Master, William S. Gardner, Esq., to the exclusion of other matters with which we had intended to occupy our pages. We, however, feel that there is no need of any apology for doing so. Though the historical events, so well and concisely narrated, possess a strong local interest, they also possess an extrinsic value and importance, which will commend them to the favor of our Brethren elsewhere who may feel any interest in the rise and progress of our Institution on this Continent.

## ADDRESS.

The feast which we this day celebrate derives additional attraction from the fact that it is the centennial of the inauguration of the so-called "Massachusetts Grand Lodge." In 1717, the London Grand Lodge was established under the title of "Grand Lodge of England." It proved to be a cause of great dissension among the English Masons; so much so that, about the year 1738, an open revolt against its authority broke out, which resulted in another Grand Lodge, which assumed the name of "Ancient Masons," and "Ancient York Masons," and gave to the members of the London Grand Lodge the title of "Modern Masons." These dissensions spread to Scotland, Ireland, and to the Colonies of Great Britain. In 1733, the London Grand Lodge commissioned Henry Price, Grand Master of Masons in North America, and under this authority Lodges were chartered in Massachusetts, the East of the Provincial Grand Lodge being here at Boston. This Grand Body acquired strength and influence, and conducted its affairs with great pomp and parade. Its officers and members were, many of them, men of dignity and character in the Province, and in the management of the affairs of the Grand Lodge they exhibited much of that exclusiveness which existed in the civil government.

Prior to 1756, the schism which originated in England had spread to this Province. Some persons who had applied to the regular Lodges in Boston, and who had been rejected, obtained their degrees in the Lodges of Ancient Masons attached to the Royal Regiments stationed here, or were made Masons after the ancient system in some irregular way, and attempted afterwards to visit the Boston Lodges, but were denied admission. They, as well as others who had not been rejected, but who were Ancient Masons, and had also been driven from the doors of the Lodges, feeling aggrieved at the course pursued by the Grand Lodge towards them, petitioned the Grand Lodge of Scotland for a charter to hold a Lodge under its auspices in Boston. This request was granted, and November 13, 1756, St. Andrew's Lodge, No. 82, was chartered, under which the Brethren commenced their labors.

Immediately after its organization, the members of St. Andrew's attempted to place themselves on friendly terms with the Brethren of the Grand and subordinate Lodges then existing here. The records show that an extensive correspondence between St. Andrew's and the Grand Lodge took place, and that the latter refused to recognize the members of the former as Masons.

Under the Grand Mastership of Jeremy Gridley, the Grand Lodge passed a vote forbidding the Lodges under its jurisdiction, upon any consideration, to admit the visits of any of the members of St. Andrew's Lodge. In January, 1766, St. Andrew's raised a committee, of which Joseph Warren was a member, to wait on the Grand Lodge the following Friday night with a complimentary address, desiring them to visit St. Andrew's whenever they may think proper, "and that for the future there may be a happy coalition."

This committee visited the Grand Lodge and received an answer in writing, which, when reported to St. Andrew's, was declared to be "by no means satisfactory, as it is ill-grounded."

The same committee were directed to prepare an address, in answer to the Grand Lodge, and in June, 1766, a committee, of which Joseph Warren was chairman, was raised to transmit all that had passed between St. Andrew's and the Grand Lodge in Boston to the Grand Master of Scotland.

In September, 1767, was announced in the Grand Lodge the decease of "M.W. Jeremy Gridley, Esq., Grand Master of Masons over all North America, Attorney General for the Province of Massachusetts Bay, a member of the Great and General Court of said Province, and a Justice throughout the same, Colonel of the First Regiment of Militia, and President of the Marine Society," &c.

At this meeting, says the record, "Mr. Joseph Webb, Mr. Samuel Barrett, and Doctor Joseph Warren, a committee from St. Andrew's Lodge, waiting below, sent up word that they desired to be admitted into the Lodge to present a message from said St. Andrew's Lodge."

It was voted unanimously to admit them. "When they came up, they informed the Deputy Grand Master that it was the Lodge's desire that they may attend the Grand Master's funeral as Masons."

The Grand Lodge unanimously granted their request. In the order of the funeral procession, which is most carefully set out in the Grand Lodge records, after the officers of the Grand Master's Regiment, and members of the Marine Society," came —

"The Tyler of St. Andrew's Lodge with the sword."
"The Stewards of said Lodge with their wands."
"The members of said Lodge two by two, all properly clothed."

After which came the subordinate Lodges and the Grand Lodge.

The Deputy Grand Master, Rowe, required of the Master of St. Andrew's a list of the members and others who joined with them, and ordered it to be entered in the Grand Lodge Book, which was done. The whole number in attendance was sixty-four, Joseph Warren being Senior Warden.

The Brethren of St. Andrew's had performed their duty in a noble and fraternal manner, and the Grand Lodge, in the hour of its deep distress over the lifeless remains of its distinguished Grand Master, forgot for the moment its animosity, and they mingled their tears together."

The Deputy Grand Master, John Rowe, had probably encouraged the Brethren of St. Andrew's in the step they took. He had contributed generously to the fund of charity of St. Andrew's, and December 1, 1766, was unanimously made a member of the Lodge, and a committee was appointed to communicate to him the votes passed.

After every generous effort on the part of St. Andrew's had completely failed, and when it was evident that no "happy coalition" could be made, the Brethren changed their ground. St. Andrew's was composed of some of the most active, prominent, and distinguished men of Boston; men who, like Warren, Revere, Hancock, and others of illustrious name, young, ardent, brave, could not calmly and patiently permit themselves and their associates to be denounced as illegitimatists, clandestine Masons, and imposters. The spirit of manliness, as well as of patriotism, glowed in their bosoms, and prompted them to vindicate their own characters as Masons, and to stand forth in defence of the Lodge which made them. On St. Andrew's Day, 1767 (Nov. 30), they voted unanimously, —

> "*Whereas*, The Grand Lodge holden in Boston, whereof the late Jeremy Gridley was Grand Master, passed a vote that the Master or Masters of the Lodge or Lodges under his jurisdiction, more especially in Boston, should not, on any condition, admit of the visits of any of the members of St. Andrew's Lodge, which vote is disadvantageous to this Lodge, inasmuch as divers gentlemen here have been thereby prevented from offering themselves to be made here;"
>
> "*Therefore, Voted*, That this Lodge will not from henceforth admit of the visits of the members of any of the Lodges in this town, or any person that shall be made therein, until the said vote of said Grand Lodge shall be reconsidered and made void, except they are members of this Lodge, or have been raised Master here."

The following year, 1768, the Lodge voted in December to keep the Feast of St. John the Evangelist, and "that none vulgarly called Modern Masons be admitted to the Feast."

The political affairs of the Province of Massachusetts were such in 1768 that the Crown determined to quarter a standing army upon Boston. About the 1st of October in that year, a fleet of British men-of-war arrived in the harbor, having on board the Fourteenth and Twenty-Ninth, and a portion of the Fifty-Ninth Regiments, with a train of artillery; and a short time after, the Sixty-Fourth and Sixty-Fifth Regiments, direct from Ireland, landed in town and garrisoned Boston.

In the Sixty-Fourth Regiment was the Duke of York's Lodge, No. 106, Registry of Scotland; in the Fourteenth Regiment was Lodge No. 58, Registry of England; and in the Twenty-Ninth Regiment was Lodge No. 322, Registry of Ireland, all working under the "Ancient System."

The presence of these regiments in Boston created an intense excitement among the citizens, and the members of St. Andrew's, particularly Joseph Warren, participated in the universal feeling of opposition to the continuance of this strong force in Boston. Warren was a member of a committee which, in March, 1769, drew up a petition to the king for the removal of the troops. Notwithstanding this strong feeling in the community, the members of St. Andrews saw the opportunity before them of forming a Grand Lodge under the authority of the Grand Master of Scotland, and did not scruple to join with their Brethren of the obnoxious regiments.

On St. Andrew's Day (Nov. 30), 1768, Joseph Warren being Master, the Lodge appointed a committee to consider the expediency of applying to the Grand Lodge of Scotland for a Grand Master of Ancient Masons in America, and to confer with such committees as "shall be appointed by the other Ancient Lodges now in town." The committee was composed of Joseph Warren, Moses Deshon, William Burbeck, Ezra Collings, William Collings, William Palfrey, Paul Revere, and Samuel Danforth.

At the same meeting, the Lodge granted the use of their hall to the Regimental Lodges in the Twenty-Ninth and Sixty-Fourth Regiments.

Early in December following, eight days after the committee was empowered, they reported that agreeable to appointment with the committees of the Ancient Lodges then in Boston, and after mature deliberation, they agreed that it was necessary to have a Grand Master of Ancient Masons in America. They proposed as officers of the Grand Lodge: Br. Joseph Warren, of St. Andrew's Lodge, No. 82, for Grand Master; Br. Jeremiah French of the jurisdiction of Ireland, No. 322, for a Grand Senior Warden, and Br. Thomas Musgrave, of the Duke of York's Lodge, No. 106, for Junior Grand Warden.

The Lodge adopted the report of the committee, and the petition was prepared accordingly, being signed by the four Lodges of Ancient Masons: "St. Andrew's, 82, Registry of Scotland;" "Duke of York's, 106, Registry of Scotland, held in 64th Regiment of Foot;" "Lodge No. 58, Registry of England, held in 14th Regiment;" "Lodge No. 322, Registry of Ireland, held in 29th Regiment;" "An. F. & Ac. Masons, resident in Boston, Mass." Thus executed, it was forthwith transmitted to Scotland.

Before an answer was returned, in June, 1769, the Sixty-Fourth and Sixty-Ninth Regiments were removed from Boston.

On the 30th of May, 1769, the Earl of Dalhousie, Grand Master of Masons in Scotland, appointed "Joseph Warren, Esq., Grand Master of Masons in Boston, New England, and within one hundred miles of the same," and sent the commission by Captain Lawrence Fraizer to Warren.

It was received in Boston prior to September 19, 1769, for on that evening St. Andrew's voted to provide the necessary articles to be used by the Grand Lodge, and "that the Grand Master be installed on the 27th of December next."

Little notice was taken of the Regimental Lodges in the preparation of the installation by St. Andrew's. The only notice of them appears in the proceedings of the Lodge held December 14, 1769, at which meeting Warren was present, when the committee appointed to conduct the instalment reported "That it is their opinion that an information be given to the Lodge in 14th Regiment and 29th, that the instalment of a Grand Master will be on Wednesday, the 27th, at Masons' Hall."

On the 27th of December, 1769, the Grand Lodge was formally inaugurated, the record of which is in full as follows: —

> "At the Assembly and Feast held at Boston, New England, at Masons' Hall, on Wednesday, December 27, 5769 —
>
> *PRESENT.*
>
> The Most Worshipful Joseph Warren, Esq., Grand Master elect.
> The Master, Wardens, and Brethren of St. Andrew's Lodge.
> The Master and Wardens of Lodge No. 58, of the Registry of England.
> The Master and Wardens of Lodge No. 322, of the Registry of Ireland.
>
> A commission from the Right Honorable and Most Worshipful George, Earl of Dalhousie, Grand Master of Masons in Scotland, bearing date the 13th day of May, A.L. 5769, appointing the Most Worshipful Joseph Warren, Esq., to be Grand Master of Masons in Boston, New England, and within one hundred miles of the same, was read.
>
> The Brethren then proceeded in ample form to install the Most Worshipful Joseph Warren Grand Master of Ancient Free and Accepted Masons in Boston, &c.
>
> After which the following Brethren were nominated by the Most Worshipful Grand Master, and unanimously elected as Grand Officers for the year ensuing, viz.: —

| | |
|---|---|
| Jeremiah French, Esq., Capt. in 29th Regt. | Senior Grand Warden. |
| Ponsonby Molesworth, Esq., ,, ,, | Junior Grand Warden. |
| William Palfrey, (by Proxy) | Grand Secretary. |
| Thomas Cratts | Grand Treasurer. |
| Joseph Webb | Grand Marshal. |
| Paul Revere | Senior Grand Deacon. |
| Samuel Danforth | Junior Grand Deacon. |
| Thomas Urann,<br>Caleb Hopkins, | Grand Sentinels. |
| Edward Proctor | Grand Sword-Bearer. |

The above is the full recorded history of this first meeting of "The Grand

Lodge," as it was then called, for it did not take the name of "Massachusetts Grand Lodge" until December 6, 1782.

The records of St. Andrew's devote a page to this important meeting, stating that the Feast was holden, and giving the name of each brother who attended. By this it appears that sixty-two were present.

The Boston *Gazette* of January 1, 1770, a weekly paper published by Edes and Gill, contained this notice: —

> "By virtue of a commission lately received from the Right Honorable and Wost Worshipful the Earl of Dalhousie, Grand Master of Ancient Free and Accepted Masons in Scotland, on Wednesday, was solemnized at a Grand Lodge of Ancient Free and Accepted Masons in this town, held at Masons' Hall, the instalment of the Most Worshipful Joseph Warren, Esq., Provincial Grand Master of Ancient Free and Accepted Masons in North America. On the occasion there was an elegant oration. After the instalment there was a grand entertainment."

Although little credit can be given to newspaper notices of masonic meetings, yet in this instance, as the publishers of the *Gazette* were strong political friends of Warren, it is more than probable that they were correct in stating that an oration was delivered. If so, Warren, who afterwards distinguished himself as an orator, undoubtedly pronounced the oration.

On the same day that the "Massachusetts Grand Lodge" was organized at the Green Dragon Tavern, forty brethren of the St. John's Grand Lodge celebrated the Feast at the Bunch of Grapes Tavern, John Rowe presiding as Grand Master.

Joseph Warren, who was thus installed Grand Master one hundred years ago, at this Feast of St. John the Evangelist, was born at Roxbury, Massachusetts, June 11, 1741. At the age of fourteen he entered Harvard College, and was there graduated in 1759, aged nineteen. He was proposed to St. Andrew's Lodge by Br. William Palfrey, September 10, 1761, and was then initiated, being twenty years and three months old. On the 2d of the following November, he was "passed a Fellow Craft." It is uncertain at what time he was made a Master Mason, but on the 14th of November, 1765, the Lodge voted unanimously that Dr. Joseph Warren be re-admitted a member of the Lodge. After this time he appears to have been zealous and active in his masonic labors. He was chosen Senior Warden in November, 1766, and served his year, and was Master of St. Andrew's from November, 1768, to November, 1769.

During his Grand Mastership there were thirty-seven meetings of the Grand Lodge, thirty-four of which he attended and presided over.

From the time of his first installation until the last quarterly meeting held during his life, he was enaged in public affairs of the greatest importance. His practice as a physician was very large; he was a member of various political clubs; was of the Committee of Safety of Boston, and of the same Committee of Massachusetts, a member of the Committee on Correspondence, and was a representative to the Provincial Congress, and at the time of his death its presiding officer. His correspondence with public men, not only in Massachusetts but in all the colonies, was voluminous, and yet he found time amid all these cares, perplexities and labors, to earnestly attend to his duties as Grand Master.

On the 26th of April, 1773, he lost his beloved wife, but the following week found him at the Grand Lodge, called "upon an especial occasion."

I have compared the dates of many of the meetings of the Grand Lodge, when he was present, with the well-known public services of Warren, and it is surprising that he was able to devote any time to his Grand Master's duties.

On the 5th of March, 1773, the annual commemoration of the Massacre was held. Dr. Church delivered the oration, and Warren was on the committee that matured the business. Yet he found time to attend the Grand Lodge that day, and the record reads that "the Grand Master was pleased to adjourn this Grand Lodge to Monday, the 8th instant."

June 4th, of the same year, the record states: "The Grand Lodge being opened, the Grand Master observing but few Grand Officers present, was acquainted of their necessary engagement in another society."

Warren was absent from three meetings of the Grand Lodge — June 16, 1773; June 3, 1774; and September 2, 1774.

It is uncertain what detained him from the meeting of June 16, 1773; but June 2, 1774, he was engaged on a committee to draft "a solemn league and covenant," as also upon other important committees, and at the same time he was writing vigorous articles for the *Gazette*.

On the 2d of September, 1774, he was absent for the last time. This was the occasion of the "Powder alarm." The day before, he was called to Cambridge to prevent a collision with the troops, spent the day there, and the next day, the 2d, was engaged with a committee in corresponding with the towns.

His last attendance at the Grand Lodge was March 3, 1775. On the 6th, which was Monday, he delivered his famous oration upon the anniversary of the Massacre, and his mind must necessarily have been preoccupied with the great subject upon which he was to speak, and of the personal danger to himself which he was thereby incurring. Notwithstanding, he was at his post of duty, and for the last time presided over the Craft.

The following entry is made at the end of the record of this meeting: —

> "Mema. 19th April, 1775. Hostility commenced between the troops of Great Britain and America in Lexington Battle. In consequence of which the Town was blockaded, and no Lodge held until December, 1776."

On the 17th of June following, Warren breathed out his heroic spirit on Charlestown Heights, and the Grand Lodge was left without a Grand Master.

At the meeting held on the 6th of December, 1771, the Grand Master acquainted the Grand Lodge that he appointed R. Worshipful Joseph Webb Deputy Grand Master, and on the 27th of the same month he was installed into office.

At the Feast held December 27, 1773, was read a communication from the Right Honorable and Most Worshipful Earl of Dumfries, Grand Master of Masons in Scotland, dated March 3, 1772, appointing the Most Worshipful Joseph Warren Grand Master of Masons for the Continent of America. The Grand Master was in ample form installed.

> "Then the Most Worshipful Grand Master, by virtue of the authority granted him in the foregoing commission, ordered the Grand Secretary to read a commission dated at Boston, New England, 1773, appointing Joseph Webb, Esq., D.G. Master, under him the said Joseph Warren, Esq., Grand Master, who was accordingly installed."

Although the record states that the Grand Lodge did not assemble until December, 1776, yet the Deputy Grand Master convened the Grand Body and held one of the most interesting and important meetings in the history of the "Massachusetts Grand Lodge" before that date.

After Warren was shot, it is uncertain by whom he was buried. The *Gazette*, published at Watertown, June 26, 1775, says: "Warren was among the slain, and was buried by his friends at Charlestown." All accounts concur in this, that his body was recognized and that he was buried on the field.

March 17, 1776, the British troops evacuated Boston, but it was not until the 4th of April following that his body was found and identified. It was buried about three feet below the surface of the ground, and was much disfigured, but was identified by two artificial teeth set for him a few days before his death.

On the same day that his body was discovered, the Provincial Congress of Massachusetts accepted the report of a committee appointed to take under consideration the erecting a monument to the memory of the "Honorable Major-General Joseph Warren," in which the committee say they "find that the place where his body was buried is discovered, and that the Lodge of Freemasons in this Colony, whereof he was late Grand Master, are desirous of taking up the deceased's remains, and, in the usual funeral solemnities of that society, to decently inter the same, and that his friends are consenting thereto." The committee "are of opinion that the said Lodge have leave to put their said intentions into execution."

The next day, April 5, the Deputy Grand Master, Joseph Webb, wrote to Br. Perez Morton, at Watertown, then a member of the Provincial Congress, and who was also a member of St. Andrew's Lodge, and an intimate personal friend of Warren, saying, that he was requested by the Brethren of the Grand Lodge to beg the favor of him "to pronounce an oration on Monday next at the re-interment of our late Grand Master, Joseph Warren, Esq." The next day, April 6. "Brother Morton" replied by letter, modestly accepting the task assigned him.

In the *Gazette* of April 8, 1776, was published the following notice: —

"Notice is hereby given to all the Brethren of the Ancient and Honorable Society of Free and Accepted Masons that this day will be re-interred the remains of the late Most Worshipful Joseph Warren, Esq., Grand Master of Ancient Masonry for North America, who was slain in the Battle on Bunker's Hill, June 17, 1775.

"The Procession will be from the State House, in Boston, at four o'clock, P.M., at which time the Brethren are requested to attend with their Clothing and Jewels. By order of the Right Worshipful Joseph Webb, Esquire, Deputy Grand Master.

WILLIAM HOSKINS, *Grand Secretary*."

The New England *Chronicle*, of Boston, published that week, contains a description of the prosession, which was composed of a detachment of the Continental forces; a numerous body of the Honorable Society of Free and Accepted Masons, the mourners; members of the two houses of the General Assembly, &c., &c. The body was carried to King's Chapel, where, after prayer by the Rev. Dr. Cooper, Br. Perez Morton delivered the oration, from which I take the following extract: —

"Into this Fraternity he was early initiated, and after having given repeated proofs of a rapid proficiency in the arts, and after evidencing by his life the profession of his lips, finally, as the reward of his merit, he was commissioned the Most Worshipful Grand Master of all the Ancient Masons through North America; and you, Brethren. are living testimonies with how much honor to himself, and benefit to the Craft universal, he discharged the duties of his elevated trust; with what sweetened accents he courted your attention, while with *wisdom, strength, and beauty*, he instructed his Lodges in the secret arts of *Freemasonry*; what perfect order and decorum he preserved in the government of them; and in all his conduct what a bright example he set us, *to live within compass and act upon the square.* With what pleasure did he silence the wants of poor and pennyless brethren; yea, the necessitous everywhere, though ignorant of the mysteries of the Craft, from his benefactions felt the happy effects of that institution which is founded on *Faith, Hope, and Charity*, and the world may cease to wonder that he so readily offered up his life on the altar of his country when they are told that the main pillar of *Masonry* is the *love of Mankind.*

"The fates, as if they would reveal, in the person of our *Grand Master* those mysteries which have so long lay hid from the world, have suffered him, like the great master builder in the temple of old, to fall by the hands of ruffians, and be again raised in honor and authority. We searched in the field for the murdered son of a widow,* and we found him *by the turf and the twig*, buried under the brow of a hill, though not in a decent grave. And though we must again commit his body to the tomb, yet our breasts shall be the burying spot of his masonic virtues, and there —

"'An adamantine monument we'll rear'"
With this inscription, "Masonry" lies here.'"

This beautiful and touching allusion by the eulogist must have deeply impressed the brethren whom he addressed. No higher praise can be awarded to it than this, that every masonic writer who, since that time, has alluded to the death of Warren, has copied the idea, if not the exact language, of the digtinguished Morton in his oration; and it is to be regretted that the name of Morton has never been connected with it.

Governor Gore, in an oration delivered in 1783, says: "The rosemary and cassia adorned and discovered his hallowed grave."

And Josiah Bartlett, Esq., afterwards our Grand Master, in an address delivered Saint John Baptist Day, 1790, which is recorded at length in the records of the Massachusetts Grand Lodge, remarks: —

"The political events of the year 5775 produced important changes in the state of Masonry. These were no other than the heroic death of the Grand Master on the celebrated heights of Charlestown, and a temporary dispersion of the Grand Officers who, soon after the evacuation of Boston by the British army on the following year, influenced by a pious regard to the merits and memory of their departed patron, were induced to make search for his body, which was rudely and indiscriminately buried on the field of slaughter."

"They accordingly repaired to the brow of the hill, and, by the direction of a person who had been on the ground about the time of his burial, a spot was found where the earth had been recently turned up, and was distinguished by a small cluster of sprigs."

"Having removed the turf and opened the grave, the remains were easily ascertained,† and being decently raised, were conveyed to the State House, in this metropolis, whence, on the 8th of April, 5776, after every mark of respect, and the just tribute of patriotick and affectionate applause, they were committed to the silent tomb; but as the whole earth is the sepulchre of illustrious men, his fame, his glorious actions, are deposited in universal remembrance, and will be transmitted to the latest ages."

After the oration in King's Chapel, the procession was reformed and proceeded to the Granary Burying Ground, on Tremont Street, where the remains of Grand Master Warren, agreeably to the solemn ceremony of Freemasonry, and in all probability according to a ritual which, before this time, Saint Andrew's Lodge had perfected, were re-interred in the tomb of George Richard Minot, a friend of the family. There they laid in peaceful repose until 1825, when, says Frothingham, "they were identified by the nephew of the general, Dr. John C. Warren, by the eye-tooth, and the mark of the fatal-bullet behind the left ear." They were then carefully placed in a box of hard wood, bearing a silver plate with the inscription "In this tomb are deposited the earthly remains of Major-General Joseph Warren, who was killed in the battle of Bunker Hill, on June 17, 1775," and were removed to the Warren Tomb, in Saint Paul's Church,

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*The day before his death he parted from his widowed mother at Boston, and said to her that they would never meet again.

† "By means of an artificial tooth."

Boston. August 3, 1855, these precious ashes were carefully deposited in an imperishable urn, and placed in the family vault at Forest Hills Cemetery, where they now repose.

After the re-interment in the Granary Burying Ground, the procession re-formed, and the Grand Lodge returned to the State House. The following record was made up, and was printed with the oration of Morton: —

COUNCIL CHAMBER, Boston, April 8, 1776.

At a meeting of the Grand Lodge. and a numerous body of Free and Accepted Masons, after the re-interment of our Most Worshipful Grand Master, Joseph Warren, Esq., who was slain in the battle of Bunker Hill, June 17, 1775,

"In the chair, the Right Worshipful Joseph Webb, D.G.M.,

"*Voted*, That our Brothers, Paul Revere, Edward Proctor, and Stephen Bruce, be a committee to wait on our Brother Perez Morton, Esq., and present our cordial thanks for his oration delivered this afternoon, and request a copy thereof for the press.

Attest, WILLIAM HOSKINS, *Grand Secretary*."

During the Grand Mastership of Warren, three charters for Lodges were granted, viz.: March 2, 1770, Tyrian Lodge at Gloucester; May 13, 1770, Massachusetts Lodge at Boston; March 6, 1772, Saint Peter's Lodge at Newburyport.

With the exception of Saint Peter's, these Lodges are now in flourishing existence, and with their mother, Saint Andrew's, are here this evening to participate in the centennial of the Grand Lodge, whose subordinates they were, and still are.

At the fourth meeting of the Grand Lodge, held May 11, 5770, it was —

"*Voted*. Unanimously, as the opinion of this Lodge, that whenever summons are issued for convening a Grand Lodge, and in consequence thereof is congregated, the same is to all intents and purposes a legal Grand Lodge, however few in number, and as such may, with the strictest propriety, proceed to business."

The doctrine contained in this vote, as I understand, is peculiar to Massachusetts, and has been substantially followed as regards a quorum from that day to this. Other Grand Lodges require the presence of the representatives of a certain number of its subordinates to constitute a quorum, while Massachusetts and the Grand Lodges of the other New England States, are not restricted by any such rule.

There are many interesting matters in the Records of the Massachusetts Grand Lodge which I should be pleased to refer to did time permit, especially the history of its independence. This was the first Grand Lodge upon the continent which declared its independence of all other Grand Lodges, and which followed the destiny of its country at a time when even this humble support was most gratefully received by every patriotic heart.

At some other time I may trace its history through succeeding years down to March, 1792, when the Massachusetts Grand Lodge and Saint John's Grand Lodge mingled together in fraternal union, and buried forever in the peaceful waters of oblivion the animosities of nearly half a century. In that union disappeared forever the name of Modern Masons, but there was reserved that other name, "ANCIENT" as well as "Honorable," which was dear to the Brethren of Saint Andrew's and their associates, and which we are still proud to retain in our title.

BRETHREN, — We stop for a moment in the busy turmoil of life to contemplate him whom the Craft, one hundred years ago, saluted as their Grand Master. We view him during all those trying scenes through which he passed, until he offered up his life upon the altar of Patriotism, and was consigned by loving hands to the silent tomb. We again open the grave of our lamented Grand Master, and over his mangled remains drop the fraternal tear of affection, and again plant there the acacia, fit emblem of his earthly immortality.

When the centennial again comes round upon the dial of time, his fame will be as world-wide as now, and the Craft, as they gather to celebrate the Feast, and pay their homage to the memory of Warren, may turn to the record of this Festival, and read that the magic spell of his influence was upon us, and that the "young, brave, blooming, generous, self-devoted martyr" awakened in our breasts the purifying emotions of tenderness and admiration.

## MASONRY — ITS RELIGION.

DEAR BROTHER MOORE,—There are very few persons outside of the Order who are acquainted with the principles and design of Freemasonry. Many suppose it to be a beneficiary society simply; others, that its virtues lie in certain mystical ceremonies, gratifying the morbid proclivities of the curious; while others, with a more reasonable conception of its true intent, accord to it a system of morals and practical philanthropy, — neither of which, however, are strictly correct. Beyond these mere conjectures none can approach to a proper understanding of its merits or mystical science without personally participating therein. It is a pity the operations of the Institution are not more closely confined to the membership. Its dignity, if not its character, has suffered to some degree from the indiscretion of many of our gifted Brethren, who, mistaking the true theory of Masonry, set forth its advantages in laudatory addresses to catch the favorable ear of the profane. Its growth from such a germ is unhealthy, and must eventually be seriously felt.

There can scarcely be a question that Masonry, in its inception, was a religious Order. Its original mysteries, symbols, types, and teachings, so far as its history can be fathomed, are strongly confirmatory of this proposition. If the Institution originated with the Essenes, of which there is strong presumptive evidence, then this position is undoubtedly correct. The principal, if not the only doubt in this theory, is that originally the Essenes did not believe in the resurrection of the human body, while this article of faith has always been prominent in the masonic creed, and is one of the most effective types in the illustrative ceremonies of the Order. The question of the resurrection was a subject of debate among the followers of Christ while he was upon earth, hence the care he took to impress this vital truth upon the understanding of his hearers. Unless that society had incorporated this doctrine of the resurrection, as an article in its creed, it could not have found the favor it did among the Christians of that day. Many of the peculiarities found in the history of the Essenes are in striking identity with those which may be traced, in Freemasonry, and the probabilities are that these two societies are one and the same. Vestiges of Freemasonry have also been discovered in Asia and Africa, within the last twenty years. Among them, symbols of the most expressive import, as identifying the Institution with religion. In some instances these ancient relics were accompanied with very interesting traditional histories, remarkable in their masonic coincidence. It is impracticable here to do more than state the facts, omitting quotations.

The society of Masons, although not an ecclesiastical body, has always been distinguished for its recognition of God as the supreme Architect of the universe; a belief in the words of inspiration; and its members, as worshippers of the true and ever-living God, discarding idolatry in every shape. These circumstances go far to establish the fact that religion was its chief corner-stone, and truth, virtue, and love, its characteristics. Some writers insist upon it that the origin of Masonry may properly be placed at that period when its fundamental principles became first understood and acted upon by mankind. This proposition is rather far-fetched, although sustained by plausible arguments. It seems rational that an organic form should first have been assumed before Masonry could have legitimately claimed the attributes of a Society or Order. This view of the origin of Freemasonry, however, is more in sympathy with its principles and more consistent with its history than the idea, which seems to find favor, that previous to the last century, it was merely a band or society of operative workmen. The society of the Essenes was composed of gentlemen of every vocation and profession, and this has continued to be the status of the Society ever since. That there were artisans among its membership, is also true, but that the Institution was ever exclusively an operative band, is very questionable. This position sensibly contrasts the expansive virtues of Freemasonry to an unjust and hurtful degree. If its operations were ever narrowed to those material limits, it must have been at that period of the world's history when darkness enveloped the better feelings of mankind, and Masonry was struggling to relieve itself from the pall of ignorance which overshadowed its destiny. There seems to be no positive evidence, however, even at this trying period of its experience, that Masonry was entirely shorn of its moral strength or religious type. Masonry is an active, living principle. Its name signifies "building," it may be, but it does not follow that its sphere of action was limited at any time to the erection of monasteries or church edifices. The moral signification of the word gives a more correct and comprehensive understanding of Masonry and its objects. It is to "build" up the waste places of Zion; "strengthen the feeble knees," and erect within the walls of our mortal frames a spiritual structure after the image of our own Divine Maker.

The christian principles of the Order were set forth in the third century, and thence, from period to period, in some form of regulations of the same import, until the tenth century, when King Athelstane gave to the Masons of that day a constitution embracing among its provisions the following article expressing the sentiments of our Saviour's teaching: "You shall be true to your fellows and brethren of the science of Masonry, and doe to them as you would be done unto." The Constitutions were again revised in Edward the Third's time, fully securing to the Craft the conceded fundamental principles, and the right to worship God in manner as dictated by their consciences. The present Constitution and Ritual, dropping the physical operative feature of the Institution—if it ever possessed that peculiarity—found their origin, it is said, about one hundred and fifty years ago, substituting for the ancient symbols, hitherto used, some very expressive emblems, beautiful in many of their illustrations, but modifying very materially some of the ancient teaching and customs of the Order. But in all the Constitutions given to the Craft, as far back as they may be traced, the religious, or moral character of the Institution, have been tenaciously adhered to, not excepting the dark ages. Indeed they really constitute the foundation and principal features in all the general regulations extant.

Taking, then, the Order as it is, what are its qualities and characteristics? Very often those persons who are ignorant of its mysteries are struck with the remarkable power of its fascination in drawing their friends from the social affinities hitherto materially enjoyed. However strongly disposed human nature may be to evil, there is, besides an admonitory principle curbing a disposition to licentiousness and crime, an element of beneficence nestling in almost every bosom, requiring only the vibration of a responsive chord to bring it into activity. The tender and endearing appellation of "mother," whispered in the ear of the most abandoned, scarcely ever fails to reach the heart; or the appeals of the hungry, to awaken the sympathies of the most penurious; with such as are elevated in the moral scale by education or material refinement, the sensibilities are much more acute and more readily operated upon. It is through channels such as these that Masonry makes so effectual its symbolism. Seeking its wisdom of God, and prompted by principles emanating from the Divine essence, it professes to be actuated in its benevolence by love, holding virtue as a prerequisite to honor, and purity of motive as its reward. The esoteric ceremonies of the Institution are as pleasing as they are instructive, and strengthen rather than weaken any favorable impression the recipient may have conceived of their utility and beauty. It is not claimed that the moral teachings of Freemasonry find their force through the attributes of the visible church of Christ. Any good affected by its efforts, whether physical, mental, or moral, are the results of its own instrumentalities. And yet, there is no society which approximates so closely the line separating the Divine from moral principles, as this. To this point it may presume to go with impunity, and no farther. It is Divinity alone which secures beatific blessings to the soul and gives power and felicity to the church, while Masonry seeks no higher aspirations than to cultivate the finer feelings of the heart, and refine the moral faculties of our nature. Whether these moral attributes of mankind are intuitive or derivative, is intrinsically of but little moment. They possess sentiments of utility and pleasure impelling philanthropic action and personal happiness. It will be penetrating too deeply into metaphysics, to trace the relative position the Divine and moral principles hold to each other, in their distinctive characteristics. It is enough to consider Masonry, in its moral phase, as a power. It loses none of its freshness by the lapse of time, nor are any of its attractions impaired by penetrating its most concealed recesses. On the contrary, the symmetry and ornate proportions of its moral grandeur are brought more plainly to view. As the sunlight, which presses the cheek of the rose-leaf, tints more beautifully its lovely hue, or as the dew-drop, which pearls the lily of the field, enriching its perfume and making more apparent its native modesty, so will the beauties of Freemasonry be reflected more brilliantly as the light of investigation unbosoms its true character.

Yours in fraternal love, D.

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## FREEMASONRY AND CHRISTIANITY.

We have been politely favored with a copy of an admirable little address, entitled "Freemasonry, the healer of the Nation's Wounds,"—a unique, but rather expressive title—delivered before St. John's Lodge No. 1, at Newport, R. I., on St. John's Day, December 27, 1869, by E. R. HUMPHREYS, L.L.D., formerly of this city. It need hardly be said that the address is well written, or that the subjects introduced are ably treated, for the well-known talents of its learned author are a sufficient assurance of this. It treats generally of the character of the Masonic Institution, of its efficiency in the work of benevolence, and of its healing and felicitous influence on its members. As a specimen of the style and tone of the address, we give the following short extract on the religious character of the Institution.

> Ill-informed adversaries have, over and over again, charged that Masonry is not religious or Christian in its teachings and practice—while, on the other hand, not a few of our Brethren have, in their zeal to confront and confute this slander, rushed into the opposite extreme, and, even of late years, have written works, the logical deduction *from*, if not the direct declaration *of*, which goes to prove that in a certain stage Masonry was *identical* with the Jewish religion of the Old Testament, and in another with the Christian Religion of the New.
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> The assertion of the former—our adversaries—is a gratuitous slander; that of the latter—our over-ardent champions—is a mistake, a *very natural* one indeed, and *only* one of *degree*, but still a mistake.
>
> Everything in Masonry, its laws, its symbols, its teachings, its practice, appeals to the highest and purest part of man's spiritual nature, and therefore it is, and *must* be, essentially religious. But it is the *universal*, *religion* of what is God-given to *all* humanity, resting humbly and reverently on the principles of adoration and obedience to GOD *above*, and of brotherly love to MAN *below*. It practically endorses, and ever has endorsed, the acknowledgment of *conscience*, as implanted in man's heart by the great Creator and Architect of the whole Universe.
>
> The Old Testament, besides its *Divine Inspiration*, was based on like principles, and hence the religion of the Temple involved, of necessity, many of the same precepts, practices, and laws, as Masonry embodies. But Masonry did not borrow from the special and formal Ritual of Judaism, which was sternly and strictly exclusive, as it was originally designed and bound to be, for a high and *holy* and *particular* purpose. Masonry, on the contrary, is *world-wide*, liberal, and co-extensive with the eternal principles of Charity, Justice, Virtue, and embraces within the limits of its broad creed all the Brotherhood of Man, who comply with its *conditions*, and take upon them its *obligations*.
>
> Again, as to Christianity, in the *special* and *peculiar* sense—*it* is not identical with Masonry. But so much of the teaching of the BLESSED FOUNDER of Christianity was devoted to the inculcation of those principles of Charity and Brotherly love, which, from of old, have ever been the grand landmarks of the Order, that any one may easily be forgiven for believing the two systems to be either identical, or derived, the *one* from the *other*. *They are both founded on the same basis of eternal Truth and eternal Love*, and therefore it would be impossible for them not to be closely similar in many most important points.
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> But beyond that limit the theory should not be carried.
>
> Masonry is the most powerful auxiliary, that practical religion can possibly have for cheering and comforting man's heart, for relieving man's sufferings and healing his sorrows; and hence we find that a very large number of the most enlightened and pious Ministers of Christian Churches in this country and in various countries of Europe, are not only Masons, but are proud, on all proper occasions, of avowing their connection with the Order. And, as a correlative and most important illustration, it is well known that the number of laymen, eminent as "bright" and accomplished Masons, who are also honored and revered members of Christian Churches, can now be reckoned not by tens, or hundreds, but by thousands! But while it is thus, as I have said, in a very lofty sense religious in its *nature* and *origin*, *Masonry never has been, never can be, sectarian, or identified with one particular Church.*
>
> The Church of Christ is journeying along its own special, *spiritual* path of holy and heavenly duty—The path of Masonry lies *parallel* with it for a very long distance—to the furthest verge of *human* Charity, Justice, and Morality—upon whose exercise and cultivation the *temporal* happiness of the whole Brotherhood of man depends. Her path is, I say, *parallel* and *similar*, but it is, *in its own special human sphere*, far broader, in order to meet the world-wide requirements of her institution.

The address makes a well-printed little pamphlet of twenty-six pages, and is well adapted for general circulation among the Fraternity and others who may feel an interest in the subject of it. It can be had of the author, at the moderate price of ten cents a copy, for not less than fifty copies, or fifteen cents by the single copy. Address, Newport, R. I.

Dr. Humphreys has also recently published an interesting literary Brochure, entitled "America, Past, Present and Prospective," which is highly spoken of and commended by the papers of the day, and may be had at the bookstores.

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## GRAND ENCAMPMENT OF MASSACHUSETTS AND RHODE ISLAND.

THE proceedings of this Body from its semi-annual assembly in May, to and including its sixty-fourth Annual Communication in October, 1869, have just been published in a handsomely printed pamphlet of two hundred and thirteen pages, and embrace a large variety of subjects of particular and general interest to the members of this branch of the Masonic family. The addresses by the M.E. Grand Commander, Sir William W. Baker, the reports of his associate officers in the Council, and of the Committees, are valuable and improving papers, and may profitably be read before every Commandery in the jurisdiction; for without this, few of the members of the Order in the State will ever come to any knowledge of their contents.

In what may properly be called the *addenda* to the proceedings are given the organizations and the members of each Encampment in the jurisdiction, together with the Constitution of the Grand Commandery of the State and that of the Grand Encampment of the United States, both of which are documents of positive necessity as well as of utility, in every well-conducted Commandery. And among the proceedings we find what is called "The Drill," which, if properly carried out — as it will probably seldom be — would add much to the beauty and symmetry of the exercises within the Asylum, and on public occasions.

We have room this month but for a single short extract from the address of the Grand Master at the Annual Communication in Providence, on the 29th of October, on the too common display, in public, of our official

### TITLES.

Of all the powers of opposition, brought against institutions or men, there is none more potent than ridicule; and of all the weapons in the armory of ridicule, there are none more trenchant than the shafts levelled at our masonic titles; and the unnatural desire to blazon them in the public prints greatly intensifies their force.

The pompous assumption of remote antiquity for our institution, the claim of zealous Masons of so many eminent men in various ages of the world, — these are weak and venial compared with the lofty and bewildering titles in many of the departments of Masonry. The propriety of them among ourselves, and within the privacy of our meetings, may be questioned; but when bruited abroad in the newspapers, especially in this perceptive and inquiring age —

"Though it may make the unskilful laugh,
Cannot but make the judicious grieve."

The mortification of the modest and retiring at finding themselves thus paraded in the papers would be somewhat assuaged if they were published correctly; but, in a large majority of cases, the most glaring blunders are apparent, and the record is simply ridiculous.

This estimate of titles does not apply so forcibly to this as to some other branches of Masonry, though I am pleased to find that in our amended constitution we are relieved of at least two or three extraneous adjectives, and with improvement. The tendency of our republican institutions is opposed to the glitter and tinsel of pompous and inflated titles, and good taste should lead us to discard them as far as possible, at least in public.

We shall refer to these Proceedings again.

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## GRAND CHAPTER OF MISSISSIPPI.

We have received from the Grand Secretary a handsomely printed pamphlet of about three hundred pages, entitled "Tidings from the South," and containing a reprint of the proceedings of the Grand Chapter of Mississippi from its organization in 1846 to 1855, inclusive. We presume another volume is to follow, bringing the proceedings down to the present time. The following elegant brief address, delivered by the late Judge Charles Scott, at the first annual communication of the Body, in 1847, we think worth reprinting: —

"Companions: — In behalf of the Jackson Royal Arch Chapter, and the Craft generally, I tender you the most cordial salutation. In locating your body at the Capital of the State, it is believed that you consulted the best interests of our ancient and honorable institution. Here civil government enacts its laws, and has established the seat of social and political power, and here, too, is now the Capital of your jurisdiction. Individual interest and local prejudice have been merged in the general good of the order, thus furnishing a new evidence of the elevated character of the Craft. Unity of sentiment, unity of feeling, and unity of design, constitute a triune power, or a three-fold cord, which is not easily broken. Let us, then, work in harmony and peace; for solemn are the responsibilities which rest upon us as men and Masons. No matter from what point Masonry may be surveyed, it will be found a moral and a wonderful institution. Pure and unimpaired, it has been handed down from "far off centuries;" it has passed over the wrecks of nations, and the dust of thousands of generations. Its principles are those of Truth. They are the principles of our sacred Religion, and are from everlasting to everlasting. They existed before the foundations of the earth were laid, and formed an Arch more magnificent than the firmament with all its "glorious inlay of stars."

Masonry is a most powerful agent of virtue, and, next to written Revelation, there is no gift for which man stands so much indebted to his great Creator. The Bible and Masonry, as lovely sisters, walk hand in hand, and wherever their doctrines are inculcated, the veriest depths of vice will be broken up, and the spirit of God will move upon the face of benighted intellect. If that Great Light of our Order be a brilliant illumination of Divine Truth; if it conducts to the City and the Temple, and encircles the brow of the christian with the rich halo of redemption, I feel assured that our solemn rites and mystic ceremonies constitute at least "one bright sheet of our charter of immortality." They teach me that there is a progression in morals and intellect; that man may yet advance and be exalted to a more august and sublime degree of intelligence and faith; that when the great proclamation shall be issued, and he is released from his captivity of three-score years and ten, he may go up to the City of the New Jerusalem, to aid and assist in rebuilding the House of the Lord, whose foundation rests near the ruins of our ancient nature. Every step in Masonry, every mystery of the Order, like "the things hard to be understood in Scripture," are witnesses of the mighty truth. From every dangerous path, and every rugged way, from every solemn veil we penetrate, and from every mysterious sign and word of exhortation, we derive the most brilliant illustrations of a glorious destiny.

May, then, we all become more alive to the solemn duties which rest on us, as Free and Accepted Masons. Let us ever keep in view the great tenets of the Order, and preserve them inviolate. And may the living Arches we raise be exalted in the name of the Lord, that great Architect, whose designs are all beautifully drawn on the Divine Trestle-board, by which all good workmen may pursue their labors, with equal honor to themselves and glory to their Master."

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## DEATH OF WILLIAM S. ROCKWELL.

The following official circular, announcing the decease of this distinguished Brother, — Past Grand Master, &c., of Georgia, and Lt. Grand Commander of the Supreme Council for the Southern Jurisdiction, — at Baltimore, Md., on the 23d of January, at the age of sixty years, has been issued by the M.E. Grand Commander of the latter Body, and is a beautiful and eloquent tribute of respect and affection to the memory of an eminent and learned Brother. It will be read by his sympathizing Brethren everywhere throughout the country with emotions of grief and sorrow.

ORIENT OF WASHINGTON, January, 1870.

To our Sov.·. Gr.·. Inspectors-General, Active and Honorary, and Sub.·. Princes of the Royal Secret, Knights and Brethren of the Ancient and Accepted Scottish Rite of Freemasonry, and all bodies of Masons of the same in the southern jurisdiction of the United States :

S.·. S.·. S.·.

VERY DEAR BRETHREN :

Our Father who is in Heaven hath again reminded us of the brevity and uncertainty of human life, and hath warned us also to be ready for that day which comes at last unto all, when our body must return unto the dust from which it came, and our spirit unto Him who gave it.

Again our heads are bowed down and our hearts are heavy. Our Illustrious Brother, WILLIAM S. ROCKWELL, the Lieutenant Grand Commander of our Supreme Council, and Past Grand Master of Masons of the State of Georgia, sleeps that sleep which knows no waking in this world. Long since smitten by the calamities of ill fortune, and afflicted with sickness, and bearing all with unexampled patience, resignation, and cheerfulness, he was relieved of the pains and labors of this life, on Sunday, the 23d day of January, instant, and hath gone through the shadows into that land of light beyond, where the mysteries which he so long and so zealously strove and toiled to know, will be unveiled to him, and the great symbols of this world and life will receive for him their interpretation.

Our Illustrious Brother was one of thosemen and Masons whose thoughts and influences live after them for good and not for evil; the immortal emanations from a great and immortal soul. Learned, without the vanity of learning; intelligent and sagacious, without pride or self-conceit; an enthusiastic and devoted Mason, genial and amiable, true, frank, and trustworthy, he was entitled to and he had the respect, the esteem, the admiration, and the affection of all to whom he was well known, and of those most, who knew him best; and his name will be always mentioned with reverence among Masons.

So, one after another, the good and great men go away from us, making it all the easier for those of us to die, who, like him, can count our three-score years. Another will take his place and wear his titles; and so, after a little while, others will take and wear ours. It will be well for us if we leave to those who shall succeed us, lessons as excellent to be heeded as those which he has left unto the brother who may take his place. He has given us writings worthy to be studied, and precepts profitable to be obeyed, and the example of a life, simple and unostentatious, but good and useful, most fit to be imitated of all Masons: for he had that greatness of mind.

*Quæ nihil ad ostentationem, omnia ad conscientiam refert.*

The sky of the evening of his life was clouded and dark; but after the setting of the sun of a good man's day, the mellow glories of the evening sky are but the more brilliant and beautiful for the clouds which made dark and stormy his afternoon of life.

The implements of labor and the columns of all our sanctuaries will, as an expression of our sorrow and regard, be draped in mourning; and all of our Inspectors, Princes, Knights, and Brethren will wear the appropriate mourning token for our deceased Lieutenant Grand Commander, for the space of thirty days from the receipt of this mandate: but let him be long remembered and our great loss regretted: for he was indeed entitled to be called Emeth and Prince Adept.

ALBERT PIKE, 33°,
*Sov.·. Gr.·. Commander.*

The death of the deceased was commemorated by his Brethren of Baltimore, on the 28th of January, with the imposing solemnities of Scottish Masonry, in the presence of the Grand Lodge, Grand Chapter, Grand Encampment, and other Masonic Bodies of that city. The ceremonies were under the immediate direction of the M.E. Grand Commander of the Southern Council, and for beauty, solemnity and affecting eloquence, have never been surpassed on any similar occasion in this country. It would afford us great pleasure to lay the entire account of them before our readers if our pages were not pre-occupied; and we may at some more convenient season do so, for reference and the benefit of others who may hereafter have occasion for the performance of similar solemnities.

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MASONIC HONORS TO MAJOR-GENERAL HANCOCK. — Among the pleasing incidents of the late session in this city, of the Masonic Grand Lodge, was the visit to that Body of Major-General Hancock, on Thursday evening. He was introduced by A. T. C. Pierson, P.G.M., as follows: —

*Most Worshipful Grand Master,* — I have the pleasure to introduce to you, and through you to the Most Worshipful Grand Lodge of Minnesota, Bro. Hancock. Not because of the high honor which is attached to his name in our country's history do I present him thus, but because in all positions and on all known occasions — even on the battle-field — he has proved that he was governed by the teachings of Masonry, — toleration, charity, and brotherly love

At the conclusion of Bro. Pierson's introductory remarks, the gavel of Grand Master Nash called the members of the Grand Lodge to their feet, when he invited the distinguished Brother to approach the East, receiving him upon the dais in nearly the following language: —

*Bro. Hancock,* — I give you a heary welcome to the Grand Lodge of Minnesota. Your name is a household word in every craftman's home in our State, as one who has upheld his country's honor in perilous times. We receive and welcome you here as a brother who has never been known to fail in the performance of a brother's part. Again, I bid you welcome — be seated in our East.

The distinguished Brother took a seat near the Grand Master, and when, a short time afterward, the Grand Lodge was called off, a large number of the Brethren sought and obtained a personal introduction to him, among whom the General recognized several who had been under his command in times past. — *St. Paul (Minnesota) Pioneer.*

## THE DUTIES AND RESPONSIBILITIES OF RECOMMENDERS.

It is too well known to require more than notice, that Masons never permit proselytism. Every man who seeks admission to our Temple comes of his own free will, of his own accord, of his own inducement. The reasons for asking entrance are his own. They vary in different persons. They must be, however, free from all improper motives, interested, secular, or sordid. All this is not to be taken for granted; it must be unhesitatingly avowed. If these are the rules which regulate the action of the applicant, what are the conditions on which he is to be put in a proper course to ask membership? He must be endorsed by friends who are M.M.; not only endorsed as to his character, but, what is far more important in the view we are now taking of the subject, he must be endorsed by these brethren as asking admittance on these professed and avowed grounds, and these only. Here begins the duty and responsibility of these brethren. They undertake to recommend the applicant. In the position they thus assume, their first DUTY is to the Lodge, the second, to the Craft. Their duty is to *know*, neither to presume, nor believe, nor think, but to *know* that the applicant has such a character as a man among men which he presents; that he is competent and capable to add to the harmony and usefulness of the Fraternity whatever of virtues he has proper for such a contribution. The applicant, to their knowledge, must be a man who will contribute to the best interests of Masonry, that his gifts are of the high character required. There is no graver Masonic offence than for a M.M. to sign a petition or a reccommendation without knowing that the applicant is, in all respects, an acquisition to the Lodge. To sign for any other reason, or on any other grounds, is a cheat and a deception, which the Lodge and the whole Craft may feel as an imposition on their confidence. This is the duty which the recommenders voluntarily assume.

The *Responsibility* is of the same grave character. They stand sponsors for the truth, integrity, uprightness, fitness, the moral and individual character of the applicant. They must know what this character is, how it is made up, how strong it is, what strains, trials, temptations, it will bear. They are responsible for the completeness of this necessaay character, as a part of the general character of the applicant. "What folks say," "what they say," what this man said, or somebody told somebody, that somebody else said, he heard somebody say, won't do. These recommenders must know what they assert is true when they voluntarily agree to ask the Lodge, on their recommendation, to take cognizance of the petitioner.

If these duties and responsibilities were better understood, and more fully abided by, the Craft would be relieved of serious difficulties. It would not be so often heard in Lodges, that A.B. was accepted under mistake, misapprehension, or now, too late, with regret. It would not be so frequently given as an excuse from recommenders that they "thought it was all right." This poor, miserable excuse for evils inflicted, are, fortunately, very rare in our Lodges, but are not uncommon. We feel it a duty to call the attention of the brethren to this subject, because we *know* that the members of the fraternity need only to be reminded of the duties and responsibilities of recommenders, to live up to the requirements of both in all cases. No cowardice, no shuffling, no evasion, but say No, when asked to recommend one who you could not agree to if your Masonic convictions were to decide on his admission or non-admission. Say No, like true Masons. Then, when you say Yes, the moral weight of your endorsement will be effective, and no regret will follow your participation in the increase of Lodge membership. — *Keystone.*

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## PERIODICALS.

THE MICHIGAN FREEMASON, published at Kalamazoo, for January, comes to us full of most excellent and profitable articles. The general tone of this magazine is conservative and dignified; which, with the ability and intelligence with which it is conducted, should command for it the confidence and patronage of the Fraternity in Michigan. Its editor is Bro. W. J. Chaplain, long and favorably known as a talented masonic writer.

We have also received the fourth number of the Masonic Mirror, published at San Francisco, handsomely printed, and conducted with ability.

A new Monthly, just started at Toronto, Canada, by Bro. Robert Ramsay, will be found useful to our Brethren of the Ontario District, as will the "Freemason's Journal" — the first number of which was issued at Montreal in January, — be acceptable to our Brethren of the Quebec District. They both favor the recognition of the new Grand Lodge of the latter District.

Bro. H. G. Reynolds is applying his *Trowel*, at Springfield, Ill., in the hard endeavor to smooth down the rough places, with his usual ability and acceptance. He has the largest circulation of any exclusively masonic publication in the country, and is deserving of it. The New York Democrat, in which our talented Bro. Tisdall supports the best masonic department in any similar paper in the United States, has the advantage of us all in the extent of its circulation; and of this he, too, is deserving, for his articles are always carefully prepared and conservative in their tendency.

The Keystone at Philadelphia, the Freemason at St. Louis, the Masonic Record at Nashville, the Home Journal at Indianapolis, are all doing good service, and we trust are well sustained by their Brethren.

## GRAND LODGE JURISDICTION AND AUTHORITY IN PENNSYLVANIA.

We take the following from the Philadelphia Keystone of February 12, and suppose it to be, to some extent at least, the "voice of authority." It is proper to add that it is the introduction to an article from the London Freemason:

The Grand Lodge of Pennsylvania is the only masonic authority in Pennsylvania. It has all the rights, powers, privileges, and is the sole sovereign and supreme masonic Body within its boundaries. What it binds, is bound lawfully; what it declares clandestine, has no legitimate existence. All Bodies, and all Masons, called or claiming to be masonic, not recognised or created, or made by its authority, have no more connection with Freemasonry than a woman's-rights convention. So properly sensitive, so bound to defend the dignity and authority of the Grand Lodge in all its ancient powers and rights by prescription, that the Grand Lodge will not tolerate or permit any Body calling itself masonic to be recognized as such, in this jurisdiction, unless it has the necessary primary recognition by this Grand Body; all others are, therefore, unlawful, clandestine, and without the pale of Masonry. Hence, Lodges are warranted and duly constituted by the Grand Lodge, and they only can "make Masons." If, therefore, any body or set of men calling or describing themselves as Masons, in Pennsylvania, have not the authority given them so to do by "*The Grand Lodge of Free and Accepted Masons of Pennsylvania*," they are a clandestine body of men, with whom the true Masons cannot in any way unite or associate. Nay, more than this, if any such body of men, in Pennsylvania, claiming to be Masons, and this claim is not allowed by the Grand Lodge of this State, but such body of men are recognized as Masons by any other Grand Lodge in the United States, then, and immediately as an absolute necessity, all correspondence between the Grand Lodge of Pennsylvania and such Grand Lodge is put an end to, and all the rights and privileges of regular Freemasons under that jurisdiction are denied to them in this jurisdiction. This is the only proper course to be adopted. It is necessary to protect the honor and dignity of the Grand Lodges of all jurisdictions. It is absolutely necessary to protect ancient and regular Freemasonry. It is the badge of sovereign authority, it is the development of supreme power. No one of the Craft, here, anywhere, can object to, or appeal from, or act in opposition to these decrees of masonic sovereignty. Spurious Masons, spurious Lodges, spurious rites exist, but they are of no more account than three babies a year old in one cradle. They may make a noise for a time, and maul one another, but they don't stop the sun at its rising, nor hasten its setting. So these spurious rites, they never disturb the sublime equanimity of the true Mason.

[Original.]

## "HOW WERE YOU MADE A MASON?"

By Brother John Wills.**

Sightless I sought the Temple's porch,
And destitute, knocked at the door,
Where as a man, free born, I sought
Admittance to its sacred floor.

Duly prepared, I was received,
And, entering, was taught to feel
What mental pangs *he* must endure
Who dares its mysteries reveal.

Putting my trust in God alone,
Led by a brother true and kind,
I traveled till I reached the East,
That which I *most desired* to find.

The light my soul long pined to see—
And soon, before the place of Light,
Where solemn vows to God were pledged,
It burst upon my ravished sight.

And I the wondrous things beheld
Which fill with joy the Mason's heart,
The greater and the lesser lights
In which, thenceforth, I had a part.

Then with a lamb skin apron clothed—
Badge of a Mason pure and white—
An emblem apt of innocence—
I felt a new and strange delight.

Than Star or Garter more renowned,
More ancient than the Golden Fleece;
That simple covering I shall prize
Till heart shall fail and life shall cease.

The Temple's middle chamber next
I gained, desiring further light—
There fellow crafts, a goodly band,
Pursued their labors with delight.

What things, when *passed*, I saw and heard,
Made me desire still more to see—
From deeper wells more truth to draw—
From crystal streams more purity.

Still Eastward-bound, I traveled on,
And reached the Temple's inner shrine,
Where truth and purity abound,
The master's word, *at last*, was mine.

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** Of Commonwealth Lodge No. 409, Brooklyn, N. Y.

Here such a blaze of glory shone
As Master Masons only see,
When by the grip of power upraised
They are accepted and made free.

Affection's chart was here displayed
And Friendship's heav'n-forged chain was wound,
(Its every link of purest gold),
My very heart of hearts around.

The mystic arts of masonry
Were now unfolded to my view;
I felt the power of mighty truth,
I learned my passions to subdue.

That in the many mansioned house,
"Eternal in the Heavens," I might
Some humble place at last obtain
And dwell in uncreated light.

## ROMISH INTOLERANCE.

The correspondent from Trinidad to the *London Freemason* says:— "The R.W. Bro. Daniel Hart, D.G. Master for Trinidad, died here on December 2, 1869. Before his death he was called upon to abjure Freemasonry by the Romish priest who attended his sick bed, and sad to relate, human nature gave way in the presence of the spiritual terrors which the emissary of superstition conjured to view; the result being that the dying man forgot all the precepts of honor, and forswore the Craft. Not upon his head be the evil—may he rest in peace—but for the wretched instigator of perjury, what abyss is deep enough to cover his infamy and shame?" Let this be a warning to all concerned.

## FREEMASONRY IN COURT.

About the year 1807, one Alexander Seton was Deputy Grand Secretary of the Grand Lodge of Ireland. Some other brother being elected, Seton refused to give up the books and other memorials belonging to the Grand Lodge; whereupon he was expelled from the society, and notices circulated among the Craft to that effect. This so exasperated Mr. Seton that he brought an action at law against the new Grand Secretary for defamation of character, laying his damages at £2,000, or $10,000. The case was argued at length, and the court decided against Seton, declaring the law to be that a society, such as the Freemasons, had a right to publish the expulsion of its members. Mr. Seton had to pay the costs, and his lawyer's fee.

## "THE MYSTERIES OF MASONRY,

"Being the outline of a Universal Philosophy founded upon the Ritual and Degrees of Ancient Freemasonry, by L. E. Reynolds, P.M., P.H.P. Philadelphia; J. B. Lippincott & Co. 1870."

The above is the title of a new and, in many respects, remarkable work on what the writer regards as the true philosophy of Freemasonry, but which may perhaps be better described by saying that it is Freemasonry spiritualized. We know nothing of the peculiar religious views of the author, but think there can be no doubt that he is an earnest, intelligent, and well educated believer in the truths and spiritualities of the Swedenborg faith; and though not of that belief ourselves, we entertain no less respect for him or his work on that account; for in the earnestness of their faith, the consistency of their lives, and practical benevolence, we know of no denomination of Christians who are their superiors. But whatever be his religious faith, the writer believes what he has written; and, from his point of view, has presented us with an able, valuable, and interesting treatise. We are not bound to agree with him; but we are bound to respect the purity of his intentions, and the beneficent purposes for which he has written. Unlike many similar essays on the ethical or philosophical character of Masonry, this is calculated to do good, within and without the prescribed limits of the Order.

The volume came to hand so late in the month that we have not had time to examine it with the care to which its peculiar merits entitle it, and shall probably refer to it again. For sale by Lee & Shepard, Washington Street.

## GRAND LODGE OF MASSACHUSETTS.

The proceedings of this Grand Lodge for the year ending December 28, 1869, that being its one hundred and thirty-sixth anniversary, have been published in an elegant pamphlet or volume of about three hundred pages, and for fulness of detail and interest, has never been equalled by any of its predecessors. The Addresses by the Grand Master, and the Reports of the Committees, viewed simply as literary productions, are of a high order and eminently creditable, not only to their authors, but to the personal ability of the Grand Lodge itself. We have not space the present month, either for extracts or any particular analysis of the contents of the publication, but shall hereafter lay before our readers such parts of them as we may think will be most acceptable, and useful in their wider circulation. Appended to the proceedings, are the Constitutions of the Grand Lodge as they at present stand; and this addition alone should secure to the publication a permanent place and presence in every Lodge in the jursidiction. There is also in this and other departments of the work a variety of statistical and local information which will be found to be of great practical value and usefulness as matters of reference. The Grand Master urges that the work shall be preserved and kept in the Lodges for the use of their members; not scattered and thrown aside, or confined to the use of a few, as is too generally the case with such proceedings.

## MASONIC CHIT-CHAT.

**A Faint Heart Well Served.** — At a Court of Sessions held at Tralee, Ireland, a curious case, we are informed, was tried a short time since before the assistant barrister. A person named Thompson sued a gentleman named Gillicuddy, a Freemason, for the amount of entrance fees as a Mason, paid by him to the defendant. The plaintiff said he had attended the Lodge for the purpose of admission, but declined going through the ceremony because he had heard that there was a poker ready for him, as, also, that he would have to give up his watch and money. The barrister dismissed the complaint, telling the plaintiff that as he had given his money voluntarily, he was not entitled to get it back again. — *N. Y. Democrat.*

**New Lodges.** — Dispensations have been issued by the Grand Master the past year, for the following new Lodges in this Commonwealth: — Rabboni, South Boston; Globe, Hinsdale; Charity, North Cambridge; Upton, Cheshire; Mt. Holyoke, South Hadley; Morning Sun, Conway; Mt. Vernon, Belchertown; ———, Lawrence; Puritan, Abington; Howard, South Yarmouth; and Aconcagua, Valparaiso, Chili, S. A. And the Lodge at Copiapo, in Chili, has been removed to Port Caldera.

The following companions were installed officers of Virginia Chapter, Royal Arch Mason, No. 2, at Virginia City, Nevada, on St. John's Day, Dec. 27, 1869: John C. Currie, High Priest; R. T. Mullard, King; Andrew Ingrand, Scribe; Albert Lackey, Captain of the Host; Alexander W. Campbell, Principal Sojourner; James McAllister, Royal Arch Captain; Simon Davis, Master 3d Veil; Ellery Willis, Master 2d Veil; R. Van Rankin, Master 1st Veil; Louis Reynolds, Treasurer; Joseph DeBell, Secretary.

**Death of Bishop Chase.** — The Right Rev. Carlton Chase, the distinguished and universally beloved Bishop of New Hampshire, died at Claremont on the 18th of December, and was buried on the 25th. The funeral was largely attended, and the ceremonies were solemn and imposing. He was a member of the Masonic Fraternity, and the Lodge and Brethren in the vicinity attended the funeral.

**Good News from Portugal.** — It is with pleasure that we announce the union of the Masonic family of Portugal under one head. By the "Boletim Official do Grande Oriente Lusitano," just received, we learn that the 30th October last was consecrated as a festival, in honor of the union on that day, of the Grand Orient Lusitano with the Supreme Council of Portuguese Masonry. Thus have all former differences been settled, and the banner of peace floats over the Craft in Portugal.

The Ineffable Degrees have been re-established in Madras, East Indies, by the constitution, dedication, and consecration of Coromandel Chapter of the Holy Rose Croix, H. R. D. M. 18°. The degree had long ceased to be worked in Madras; but the warrant has this time been granted by the Supreme Grand Council of Sov. Gr. Insp. Gen., 33° for England and Wales. The Chapter was formed by Col. A. J. Greenlaw, 31°, who was appointed the first M. W. Sovereign, and who consecrated it in due form with impressive ceremonies.

**Hungary.** — A new Masonic Lodge was recently opened at Oedenberg, Hungary, by sixteen brethren, having at their head M. Vogel Statt. These brethren comprised representatives of various nationalities, viz., Hungarians eleven, Germans two, Poles one, a Slavonian, and a Czech. When the symbolic Lodge had been opened, and the grand battery given, ten profanes, including three Magyar notables, were admitted members of the Order, and were addressed by the Orator on the mission of Freemasonry.

**Malice.** — This wicked intention, and desire to injure, covers itself too often in the garb of indifference or innocence. To hide its aims, it uses deceit. To accomplish its designs it counterfeits some of the virtues. To detect it is difficult, because it accepts falsehood as a means for its effectiveness. Unimpassioned, it rarely betrays its insidious efforts. Such a vice is detestable, and its just punishment is the condemnation of the honorable and the courageous.

**Masonic.** — We learn that at its Communication on the 11th of January, the Grand Lodge of the District of Columbia unanimously voted to extend fraternal recognition to the Grand Lodge of Quebec.

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# THE
# FREEMASONS'
# MONTHLY MAGAZINE.

Vol. XXIX.] APRIL 1, 1870. [No. 6.

## THE MASSACRE AT SANTIAGO.

As a general rule, political and civil dissensions, rebellions, and revolutions do not legitimately fall within the scope of discussions appropriate to an exclusively masonic Journal. Masonry wisely leaves all such topics, as well as religious disputations and sectarian animosities, to the secular and religious press, to which they more properly belong. All general rules are, however, more or less dependent, in their practical application, on certain recognized conditions; and where these conditions exist in their entirety, the rule is to be respected; but not otherwise. Self-preservation is no less a natural law of social than of physical existence; and when this law is arbitrarily outraged by bigotry or tyranny, then resistance is not merely proper, but is justified by every principle of duty. The entire history of our Institution is in evidence that when impelled by considerations of this kind, and then only, Masons, as such, throwing aside for the present their personal preferences, have left their quiet and peaceful retreats to mingle in the distasteful and tumultuous strifes of political and civil turmoils. It was this incentive that, in the anti-masonic period of this country, drew them from the political parties of their choice, and united them, as occasion required, with that in whose ranks their strength could be most effectually employed against their common enemy. No combination or organization of their forces was had or needed. It was the active operation of the law of self-preservation alone, and it is this natural law or principle, strengthened by political oppression, and stimulated by priestly intolerance, which has led our Brethren of the island of Cuba into active sympathy with the revolutionary cause there, if indeed it be true, as is claimed, that they have manifested any active participation in it. But while this is unqualifiedly denied by them, the authorities have failed to produce any evidence to the contrary. Indeed, evidence was not needed. They were Masons, and held their meetings in secret, in defiance of the anathemas and persecutions of a licentious and bigoted priesthood, and this was enough. The doctrine of the Catholic Church in Spain, and wherever else it dares to avow its hatred, is, as recently proclaimed by one of its priests, that all Masons are religious heretics and political traitors, and are to be so regarded and persecuted by that church wherever it is in power. We have a terrible illustration of this in the late massacre of our Brethren in Cuba, the particulars of which are given in the public papers as follows: —

> NEW YORK, March 3.—A Havana letter of the 25th ult. states that the Spaniards claimed to have captured correspondence showing that a Cuban Junta existed in Santiago. From forty to fifty persons, planters, merchants, lawyers, doctors, clerks, &c., were at once arrested, and thirteen of the most prominent have been tried by a military commission, found guilty of disloyalty, sentenced to death, and executed. The names of five of the victims are as follows: — *Senior Andres La Punti, the Grand Orient, Master of the Free Masons of the Island*, a very wealthy planter, and a man unusually esteemed for his benevolence and fine abilities; Captain Jose Villalongo, once an officer of the Spanish army; Don Jose M. Portondo, a planter, and two *American Citizens*, Messrs. Charles Damney and John F. Portuondo, the first an American by birth, and the second by naturalization. The consul at Santiago reported the affair to the American consul-general at Havana, who has probably forwarded the facts to Washington. The Spanish papers report the victims as *eighteen* in number. *The victims testified that they were members of a secret society, but that their association was a masonic Lodge and met only as Masons for masonic purposes. This was only the worse for them, as a Catholic priest denounced all Masons as traitors.* Mr. Phillips, consul at Santiago, ably seconded by Mr. Ramsden, the British consul, endeavored hard and long to save the lives of his two countrymen, Messrs. Damney and Portuondo, but without success. The volunteers, Spaniards, insisted upon their life-blood being shed, as well as that of their eleven Cuban associates, and thwarted all appeals made to the Lieutenant-Governor of the district to spare them. *The two Americans were Free Masons, and therefore were sacrificed to Spanish intolerance and fanaticism. Forty* more were arrested, but were not executed at the time the above were shot, but probably have been. The volunteers were furious at the delay in executing the latter, caused by the Lieutenant-Governor of the district of Santiago sending to the Captain-General for advice on the subject. There were several Americans among them. Consul Phillips has asked that an American man-of-war be sent there, and the British consul has also sent for a frigate. The excitement at Santiago was very great. A ship carpenter named Frederick Jordon, a British subject, had also been murdered by the volunteers at Santiago.

A more ferocious and demoniacal outrage than the above is not to be found on the blood-stained pages of the modern history of that religious anomaly, the Roman Catholic Church; and that it should have been permitted to occur at this enlightened age of the world, and within twenty-four hours sail of our own country, is a disgrace to civilization. The effect of it ought to be, and, if there is any just appreciation of the true sentiments of humanity remaining in the hearts of men in authority, it will be, to arouse a spirit of indignation, and awaken a sympathy that shall shake to its foundations the tyranny that has already too long held in bondage, paralyzed the energies, and drenched the soil with the life-blood of the oppressed people of the fairest, richest, and loveliest island on the face of the earth.

In view of these occurrences, political considerations are a mockery—diplomacy a cheat. The calls of humanity are paramount to both, and cannot, without criminality, be longer suffered to pass unheeded by any civilized people.

The abstract question whether Masonry shall continue to exist in the island, or be driven from it, is not perhaps of itself a matter of much public importance; but there is a principle of natural right involved in the issue, the rightful decision of which is to determine whether the people of Cuba shall continue in bondage or rise to the dignity of freemen. And in the settlement of this question Masons have a common interest, and if they be men, will not fail, whatever their opinions may heretofore have been, to make common cause with their struggling fellow citizens, as the condition of their future existence as freemen in the enjoyment of the social and political rights which among civilized nations are denied to none but bondmen. Should this be the result of the recent massacre, the innocent blood shed on that occasion may be to the cause of the revolutionists what the blood of the martyrs was to the Church. Like the early Christians, our Brethren in the island have for more than half a century, been almost literally driven by the minions of arbitrary power, into the caverns of the earth, to practice their rites, and cultivate those social enjoyments and affections without which the heart of man is a barren waste. They may not be numerically as strong in proportion to their territory as their Brethren who are politically more favorably situated; but they are sufficiently strong in numbers, respectability, and talent, if united, to make their power felt in a way and to an extent of which the tyrants who now oppress them have no just appreciation. The necessity for the use of it has been forced upon them as a means of self-preservation, and no law of Masonry, loyalty, or justice would be violated by the exercise of it.

## THE RIGHT AND EFFECT OF APPEALS.

The right of appeal in masonic criminal jurisprudence, from the decisions of the subordinate Lodges to the Grand Lodge under whose authority the trial has taken place and the judgment been rendered, is one of the most important in the code of masonic judicature, whether regarded as a means of securing a just and lawful administration of the disciplinary powers of the Institution, or of affording the highest protection to the accused against illegal proceedings, misapprehension of the law under which the trial takes place, individual prejudices, or insufficiency of the evidence. So sacred, indeed, has this right ever been held among Masons, that it is doubtful whether an opposing case can be found in the records of the Order, ancient or modern. One of the old masonic charges, which have come down to us from an early period, provides that "every Brother found guilty of a fault shall stand to the award of the Lodge, unless he appeals to the Grand Lodge;" and the wisdom of this regulation does not admit of criticism; but the precise legal effect of the appeal so taken has recently been made a subject of controversial discussion in the pages of some of our cotemporaries in this country, and some very singular views have been advanced on the subject. Our own have been frequently given in the pages of this magazine, and need not, therefore, be repeated here, nor is it hardly necessary to add that they are in accordance with the following legal opinion given in the Grand Lodge of England some years since, by Sir Frederick Pollock, in the case of Wood, Crucefix, and Stevens, then on trial before that Body: —

> "I am of opinion that parties under sentence of suspension may, pending the appeal, exercise their masonic rights and privileges until the final decision on their respective appeals has pronounced them either innocent or guilty. By the constitutions an appeal is given, and it is the essence of an appeal that it should stay execution of the judgment appealed against, and this may be supported by analogy from every existing code of laws. In most cases a contrary doctrine would lead to the greatest injustice and the grossest absurdity, as if a judgment affected life and limb. The case of Mr. Stevens, in an inferior degree, is a specimen of the same sort; the punishment will have been suffered before the justice of it can be inquired into, unless it be held that the appeal suspended all proceedings under the judgment, which, in my opinion, it does."

## ADMISSION OF MEMBERS. — VISITORS.

We find the following paragraph in one of our exchanges:

> "When a man becomes a Mason, he not only acquires membership in the particular Lodge that admits him, but in a general sense he becomes one of the whole masonic family; and hence he has a right to visit, masonically, every regular Lodge, except when such visit is likely to disturb the harmony or interrupt the working of the Lodge he proposes to visit."

There are one or two points in this paragraph which admit of qualification. The first is in the admission of members. The original regulation on this subject, enacted, we think, in 1723, or soon after the organization of the Grand Lodge of England, is as follows:

> "No man can be entered a Brother (*i.e.* initiated) in any particular Lodge, *or admitted a member thereof*, without the unanimous consent of all the members of that Lodge then present when the candidate is proposed, and when their consent is formally asked by the Master."

There can be no doubt, we think, in the mind of the reader, that the initiation, or the "entering a Brother," and the admission to membership, are here clearly and distinctly recognized as separate and independent proceedings — each requiring a unanimous ballot. We know that in many of the Lodges of this country the two are included in one vote; but this is a local regulation of the Lodge, or, it may be, of the Grand Lodge under which it is held; and it does not change the more ancient law, nor establish a rule for the government of the Lodges in other jurisdictions.

That a candidate, when initiated, becomes a member of the great masonic family in the concrete, is a self-evident proposition. His initiation either makes him that or nothing; and it also confers upon him the *privilege* of visiting Lodges wherever he may find one open and in a condition to receive visitors. But this privilege is hardly to be considered as a *right;* for if it were, he might demand it irrespective of all conditions, he himself being masonically in "good standing." This the writer of the above paragraph admits that he cannot do, because his presence might disturb the harmony or interrupt the working of the Lodge. The right, therefore, if it be a right, is a conditional one, and these conditions resolve it into a *privilege*, subject to the favor of the Lodge. Visitors are frequently excluded for other reasons than the one stated, and not unjustly; as, for instance, private business, the election of officers, etc. No Lodge will refuse to receive a visitor, there being no special reason to the contrary, for this would be an act of masonic discourtesy.

# LOUISIANA.

The different Grand Bodies of the masonic Fraternity of the State of Louisiana held their Annual sessions in February. The attendance was both large and imposing, and the standing and status of the numerous delegates and representatives made assurance doubly sure that the humane and charitable objects of this time-honored Institution have, notwithstanding the jealousies, dissensions, and growing demoralization of the times, still firmly held their place in the hearts of our best and worthiest citizens.

The proceedings, as they should be in all gatherings of honest and charitable men (says the New Orleans Times), were a model of union, harmony, and kindly feeling, strangely contrasting with the meetings of men who lay claim to the possession of much more important virtues—upon whose wisdom and discretion the fate of nations and communities depend. Could our Congressmen and Legislators witness, as we have, the open, manly unanimity and kindly charitable feeling which characterized the counsels of these truly philanthropic men, they might learn a lesson which would, without question, not only redound to the lasting credit of their own manhood, but be also sure to be the fruitful source of incalculable benefit to the country and people for whom they pretend to legislate.

The following are the officers of the different bodies elected to serve for the ensuing year:—

### M. W. GRAND LODGE.

Samuel M. Todd, New Orleans, M. W. Grand Master; Amos Kent, Tangipahoa, W. Deputy Grand Master; Wm. Robson, Shreveport, W. Senior Grand Warden; J. B. Soraparu, New Orleans, W. Junior Grand Warden; Henry R. Swasey, New Orleans, W. Grand Treasurer; James C. Batchelor, New Orleans, W. Grand Secretary.

### GRAND ROYAL ARCH CHAPTER.

Hugh Breen, New Orleans, Grand High Priest; R. C. Sterling, Bayou Sara, Deputy Grand High Priest; M. E. Girard, Vermillionville, Grand King; Joseph P. Hornor, New Orleans, Grand Scribe; H. R. Swasey, New Orleans, Grand Treasurer; J. C. Batchelor, New Orleans, Grand Secretary.

### GRAND COUNCIL OF ROYAL AND SELECT MASTERS.

Rufus L. Bruce, New Orleans, M. P. Grand Master; Jos. P. Horner, New Orleans Deputy P. Grand Master; S. G. Parsons, Bastrop, T. I. Grand Master; H. P. Buckley, New Orleans, Grand P. C. of Work; Hugh Breen, New Orleans, Grand Captain of the Guard; Richard Lambert, New Orleans, Grand Treasurer; Gustavus Sontag, New Orleans, Grand Recorder.

### GRAND COMMANDERY OF KNIGHTS TEMPLARS AND APPENDANT ORDERS.

Joseph Potts Hornor, R. E. Grand Commander; James B. Scot, V. E. Deputy Grand Commander; Theron A. Bartlette, E. Grand Geralissimo; James E. McBeth, E. Grand Captain General; Henry Rufus Swasey, E. Grand Prelate; Richard Lambert, E. Grand Senior Warden; John H. Clark, E. Grand Junior Warden; Emanuel Blessey, E. Grand Treasurer; Gustavus Sontag, E. Grand Recorder.

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# THE BROTHERHOOD OF MAN.

It is often by the want of the power of clearly conceiving ideas, that errors are produced, especially when, in this absence of clear perception, it is attempted to express what is intended. It as often happens that the inability clearly to express that which is not distinctly perceived makes the error more glaring. Those who are afflicted with both these deficiencies make sad mischief without knowing or intending it. In describing Freemasonry, and desiring to convey the idea of its universal abounding in nations and peoples; seeking to express its most comprehensive ability to bring within its inclosure all nationalities; accepting the term universal as the synonyme of an unexceptional condition comprising all, as applicable to Freemasonry, these so unthinking sometimes refer to the masonic Fraternity as the brotherhood of man. There never was a more egregious error. The brotherhood of man, if it means anything, assumes the common fatherhood of all men, without exception. The deaf, the dumb, the blind, the halt, the insane, the vile, the wicked—all men are members of a brotherhood which arises from a common parentage. We do not suppose that this term is exclusive as to males, but is intended by its glittering generality to include females. It is hardly to be expected that there is in this universality of idea a sub-division as to sexes; a brotherhood of man, a sisterhood of woman, and daughterhood of girls. This sub-division is necessary if the brotherhood is to be exclusively confined to the fraternal relations between brothers in the flesh. Freemasonry is no more a brotherhood of man than it is a daughterhood of girls, for the simple reason that there are men, women, and girls excluded from its fraternity. True, not in the same proportion, but all men are not accepted, nor any females, so that its universality is markedly exceptional. This brotherhood of man is a meaningless phrase as applied to Freemasonry. It may be well, then, to draw the wide distinction between the brotherhood of Masons and this brotherhood of man. All Masons are brothers, but all men are not Masons. The absurdity of attempting to confound a most severely restricted and carefully guarded association, such as Masonry is known to be, with that brotherhood, which an inebriated poetic license calls the brotherhood of man, is too plain to need further comment. The next grand idea will no doubt be an *unclehood of sisters' husbands*, which we submit for the next subject of debate at the Woman's Rights Convention. Get the pins, needles, scissors, and thread, ladies, and cut out the pattern and sew it into shape.—*Benj. Storer.*

# PORTRAIT GALLERY OF LIVING MASONS.

### JOHN OBIN M'DANIEL,

Past Grand Master of the Grand Lodge, Past Grand High Priest of the Grand Chapter, R. Em. Grand Commander of the Grand Commandery of Virginia, and a Sovereign Grand Inspector-General, 33° A.A. Scottish Rite, an active member and Grand Almoner of the Supreme Council for the Southern Jurisdiction of the United States, was born in the city of Lynchburg, Va., on the 9th of July, 1807. From his ninth year, when he lost his mother (his father having married again), he went to reside with his only sister, and entered a country school; but his sister being soon after left a widow, with three small children, he continued with her, assisting in the management of her two farms, and, as opportunity afforded, attending school, until his twenty-second year, when he obtained a situation as clerk in a dry goods store at Liberty, Bedford County. In 1830, he returned to Lynchburg, became clerk in a mercantile house, and in 1834 was admitted a partner, and still continues in active business. Bro. McDaniel has held many high offices of trust. He was president of the Citizen's Savings Bank of Lynchburg for over thirty-one years continuously; president of the Lynchburg Hose and Fire Insurance Company for a period of seventeen years; a member of the City Council for fifteen years; president of the Board of Trustees of the Lynchburg College for ten years, and president of the Virginia and Tennessee Railroad from 1852 to 1860, when he resigned. Under his management, the great difficulties with which the enterprise was surrounded were overcome, and this immense work, crossing the Blue Ridge and Alleghany Mountains, brought to a successful accomplishment. During the late civil war, Bro. McD. opened a store in Lynchburg, where provisions were then very scarce and high, and furnished the poor of that city, the wives, children, and parents of many a poor soldier, with necessaries at cost, and to those who could not pay that, without money and without price. This store he personally superintended.

Being early in life impressed with the pure and sublime teachings of Freemasonry, our brother petitioned Marshall Lodge No. 39, at Lynchburg, was accepted, and initiated on the 9th of September, 1843, passed October 14, and raised to the sublime degree November 11 of the same year. He was elected Master in 1848, and, with the exception of two years (while he was Grand Master, to which exalted station he was first elected in December, 1849), has held that station to the present time. He is the representative of the Grand Orient of Cuba, and of the Grand Lodge of Italy, near his Grand Lodge.

In *Capitular Masonry*, our Companion received the several degrees up to and including the Royal Arch in Eureka Chapter No. 10, Lynchburg, December 26, 1843; was elected High Priest November 23, 1844, and continued to fill the Oriental chair until the year 1868 (with the exception of six months), a period of a quarter of a century. On retiring from the East, a series of complimentary resolutions were presented him. In December, 18—, he was elected Grand High Priest of the Grand Chapter of Virginia, and as such made himself known throughout the State as the most accurate workman in that jurisdiction.

In the *Chivalric Order*, our Companion Sir Knight was created and dubbed a Knight Templar in DeMolay Commandery No. 4, Lynchburg, January 8, 1844. In 1850 he was elected its Eminent Commander, and has ably and acceptably continued to command, from that time to the present, a period of nineteen years. In the Grand Commandery he was elected Deputy Grand Commander, December, 1848, and at each succeeding conclave was re-elected, until the late conclave, December 16, 1869, when he was elected Grand Commander, his predecessor, Sir Knight Edward Hall Gill, having died December 20, 1868, a few days after his re-election. As a Knight Templar, Sir Knight McDaniel is well known and highly appreciated throughout the United States.

In the *Ancient Accepted Scottish Rite*, he received the high grades up to the ultimate, in 1847, under the jurisdiction of the Supreme Council of Sovereign Grand Inspectors-General, 33°, for the Southern Jurisdiction of the United States, is an active member of the same, and is the Grand Almoner, or ninth officer. Our Ill. Brother, while thoroughly devoted to the Masonry of the York Rite, American system, is no less so to the cultivation of the Ineffable Masonry of the Scottish Rite, his large and expanded views enabling him to see and appreciate the beauties of both, without having his respect or devotion lessened to either.

Indeed we can with confidence assert that, in every position to which he has been called in Masonry, Bro. John Robin McDaniel has faithfully, efficiently, and constantly discharged all the duties devolving on him. Indeed amidst the multiplicity of public cares, while other men would most probably seek rest and repose, our brother has ever delighted in meeting with his brethren in the Lodge room, and in mingling with them in every scheme for the amelioration of the Craft. Whenever discord has appeared, he has acted as peacemaker, and his frankness, sincerity, and kindness of heart have commanded confidence and respect, and thus he has been enabled to adjust many angry contentions. In times of sickness and sorrow, he is promptly on hand, ever striving to do good and ameliorate the condition of the suffering.

As an address writer, the emanations from his pen, delivered before his Grand Lodge, were received with marked pleasure and benefit by the assembled wisdom of the brotherhood in the Old Commonwealth.

In the social circle, our Illustrious brother is much prized. His hospitable residence is always open to receive his guests, especially masonic friends, and his amiable and accomplished wife and daughters are ever ready and willing to render his friends and visitors happy and at home.

Long may he live the exemplar of Freemasonry, and the type of the Virginia gentleman. — *Pomeroy's Democrat, N. Y.*

## THE GRAND LODGE OF GEORGIA.

We owe an apology to our talented Bro. J. Emmett Blackshear, Chairman of the Committee on Foreign Correspondence in the Grand Lodge of Georgia, for neglecting to acknowledge at the proper time the receipt of a copy of his admirable report to that Body, at its last Communication. A press of other engagements has prevented our giving earlier attention to it. We have, however, just given it a careful examination, and it affords us pleasure to say that it is one of the most comprehensive and neatly-prepared papers of the kind that have recently come under our notice. Those parts of it which are original are distinguished by fairness and good sense, and are written in a chaste and scholarly style. There is no over straining, no captiousness, and better than all, no vulgarity or abusive epithets employed. In this our Brother has set a good example which we trust will not hereafter be lost sight of by writers of similar reports. We give below, such extracts as we can spare room for:

### MAIMED CANDIDATES.

In relation to candidates who have become maimed after initiation, we quote :

" In the case presented, I decided that as the applicant was physically perfect at the time of his initiation, his faith and good intentions toward Masonry, together with the fact that he had received partial knowledge of our mysteries, would justify the Lodge in conferring the remaining degrees upon him, *provided he was able to conform literally to the requirements of the remaining degrees.*"

From this proviso—which we have italicized—we infer that much more is required of a candidate for initiation than is therein expressed. Suppose he has lost the first joint of the little finger of the left hand, or a small portion of the ear, or one of the thirty-two permanent teeth, is he beyond the pale of Masonry ? In any one of the cases mentioned he could not be held, strictly speaking, as physically a perfect man. We may be mistaken, but our opinion is, that this is one of the points on which there has been too much legislation. Let us examine the old law :

" Only candidates may know, that no Master shall take an apprentice, etc., unless he be a perfect youth, having no maim, or defect in his body, that may render him uncapable of learning the Art of serving his Master's Lord, and being made a brother, and then a Fellow-craft," etc.

Is not this language sufficiently explicit ? He must have no "*maim* or *defect* in his *body" that would prevent him from being made a brother.* Now, if we take this law as it stands, is there any greater bar to the initiation of one who has ankylosis of one of the phalangeal articulations of the ring finger,* than to one who is in the last stage of consumption ? If we are not to receive a candidate who is in the *slighest degree* maimed, are we to admit one who is afflicted with disease—" defect in his body ?" And if not, how are we to proceed without constituting a new office in every subordinate Lodge, viz : Examining physician ? As Masons, we should endeavor to be consistent.

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* Professional men must be permitted to use professional terms, " you know."

### MASONIC PUBLICATIONS.

The report gives the following extract from the Annual Address of the Grand Master of the Grand Lodge of Kentucky :

" Masons generally are very deficient in Masonic knowledge, and in the interior of our State, where access cannot be readily had to Masonic publications, they are too apt to think that the mere practice of our rites and ceremonies is all that there is in Masonry. The elegant and instructive symbolism of Masonry is almost wholly unknown to them ; they stand literally in the outer court of the Gentiles, being wholly unable to lift the veil that hides from them the bright effulgence that shines in the *sanctum sanctorum*. Notwithstanding the many Masonic publications of the day, there is still a woeful ignorance in the Fraternity of Masonic literature."

He questions the right to charge non-affiliated Masons dues, and so do we. Non-affiliated Masons, as he very correctly remarks, are responsible to the subordinate Lodges, within whose jurisdiction they may reside, for any breach of moral and Masonic law, but no further.

### NON-PAYMENT OF DUES.

The following is given from the proceedings of the Grand Lodge of Mississippi :

" This summary exclusion, striking from the roll, suspension for non-payment of dues, or call it what you will, *without trial* or *formal charge*, is an open and unwarranted innovation in Masonic Jurisprudence—a heresy in Masonic ethics—insidious and aggressive in its tendencies, and maugre its present popularity, must sooner or later bring detriment to the Craft."

### LODGE APPEALS FOR AID.

No subordinate Lodge in this jurisdiction should have the right to appeal for pecuniary aid to the Lodges of another jurisdiction, without the consent of this Grand Lodge.

To this last decision we would specially call the attention of those Lodges in our own jurisdiction who have been applying abroad for aid. We certainly do not mean to impute to these Lodges any improper motives ; on the other hand, we feel perfectly assured that they were acting as they conscientiously believed for the interest of the Fraternity, and in conformity to the principles of the Institution. We must be permitted to give it as our opinion, however, that they erred in not first obtaining permission of the Grand Lodge.

### ANDROGYNOUS MASONRY.

We believe we have before published the following extract from the Annual Address of the Grand Master of Ohio, but a repetition of it will do no harm.

" I am informed that there is a growing disposition on the part of brethren in certain sections of the State to confer a degree or degrees on the wives and daughters of Masons, and giving them to understand that they are a part of Masonry, and urging in extenuation that they would insure to the recipients the benefits of Masonic sympathy. In the long series of years through which we trace our Masonic history, we find no warrant or authority for conferring upon woman any Masonic degree, and yet have the widows and orphans of Masons ever found the fullest sympathy from the Institution. I recommend that the Grand Lodge shall, in addition to the present prohibition, forbid the use of Lodge halls, which have been solemnly dedicated to Masonry, to be perverted to such uses."

### TERRITORIAL JURISDICTIONS.

The following resolutions are given from the proceedings of the Grand Lodge of Virginia. Both have an important bearing on questions now under discussion in several of our Grand Lodges.

> "*Resolved,* That the political boundaries of a State being definitely given and decided upon, *fixes the masonic jurisdiction of the Grand Lodge of that State,* except in so far as rights may have vested under charters theretofore lawfully issued.
>
> "*Resolved,* That this Grand Lodge recommends to all its subordinate Lodges in the territorial limits of West Virginia, to surrender their present charter to, and ask new charters from the Grand Lodge of West Virginia."

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## THE KNIGHTS OF MALTA—THEIR CHURCH, TOMBS, &c.

The city of Valette, and indeed the entire Island of Malta, owes its chief interest and its chief attractions to the ownership and occupancy of the Knights of St. John of Jerusalem, otherwise known as the Knights of Malta. The frequent, fearful struggles for the possession of this small Island, and its frequent changes of proprietors make up an interesting chapter in history. But its baptism in the blood of the brave Knights, fighting under a banner so sacred, will hallow it for all time, and the remembrance of the treachery which betrayed and the robbery which despoiled them of their possessions will awaken no pleasant emotion.

The city was founded by La Valette, one of the Grand Masters, and most of the chief buildings were the work of the Order. One of the most attractive is St. John's church, built nearly three hundred years ago, and named in honor of the Forerunner. The curved ceiling of the middle nave is adorned with scenes in the life of the Saint, and a splended marble group above the altar represents the baptism of the Saviour by John. In front is a bronze statue of Moses, with the tables of the law, brought from Rhodes. Under the pavement are some four hundred graves of the valiant and faithful. The slabs which cover them are of different colors and rich marble, inlaid with Mosaic representations of the shield and crest of him who sleeps beneath. There are various symbols and devices, as the cross and crown, the skull and cross bones, the hour glass, the square, &c.

Upon either side of the main nave are chapels which were appropriated to the several languages or nationalities represented by the Knights. Their sides are profusely covered with gilded crosses of the Order, all of which are entered from the general church by open archways. The first one to the right is called the oratory, and was used by the clergy exclusively, when the Knights occupied the rest. It is very richly gilded, has an exquisite Mosaic railing in front of an altar of beautiful marble. It has also an organ which was brought from

Rhodes, and some fine paintings, one by Carravaggio, the beheading of St. John.

Next is the chapel of the Portuguese Knights which contains two mausoleums. The one of Grand Master Emanuel Pinto is surmounted by a statue of Fame with the trumpet in her hand, while below is a Genius holding the Grand Master's sword and another with his helmet. The one of Manuel de Vilheua is of bronze. Upon the pedestal are two bronze lions supporting a bas relief of the Grand Master directing the erection of one of the forts.

The next chapel is that of the Spanish Knights, in which are the mausoleums of four Grand Masters. That of Roccafoull is a gorgeous affair. Upon one side of a bust of the deceased, is a full sized sitting statute of Justice, and upon the other side one of Charity, represented, according to the Roman idea, by a mother suckling her babe. Above and below are skulls, swords, flags, and other insignia of war and of his rank. Scarcely less grand is the one on the opposite side, of Nicholas Cotoner, supported by two slaves, a Turk and an African, to show their subjection to this order of Christian Knights; there is above an urn surrounded with emblems of death; other elaborate work in marble decorates this stately memento.

The fifth chapel upon the right side was appropriated to the Language of Provence. It contains some pictures, and a plain black marble slab, inscribed to Grand Master Gessan.

Upon the left side of the entrance, the first arch is merely a passage way, but it has full sized portraits of four of the Grand Masters. Next is the chapel of the Austrian Knights, adorned with paintings of the birth of the Saviour; the Adoration of the Magi; the Murder of the Innocents, &c. The chapel of the Italian Knights is decorated with sculpture and paintings by Carravaggio. It contains the mausoleum of Grand Master Carafa.

The French chapel has a rich sarcophagus of Prince Louis Philip of Orleans, who was buried here early in the present century. Upon it is an elegant reclining statue of the Prince, above whom stands a genius holding a laurel wreath and gazing tearfully at an urn. This chapel also has monuments to the Grand Masters.

Next is the chapel of the Bavarian and English Knights with a few simple decorations. From it a stairway leads down to the crypt where repose the ashes of several of those grand old heroes whose courage and devotion inspire all with admiration. L'Isle Adam, the first Grand Commander at Malta, sleeps in a stone sarcophagus, under his own figure sculptured in stone, with his sword and helmet laid aside and useless forevermore. Over La Valette's remains is a bronze figure of himself, lying with upturned face, clasped hands, the expression and attitude of prayerful resignation. Here are also the two Wignacourts, Le Cassiere, Vosconnelles, Pietro de Monte, the Cardinal Grand Master Verdala, and others. Various languages and nationalities sleeping side by side; faithful brethren through all of life's changes, and in death undivided.

The rich ornaments of gold and silver with which this church was adorned by the munificence of the various Grand Masters and other members of the Order, with many of their trophies and archives, were carried away by the French. But it cannot be robbed of its historic interest, or of the deathless memory of those who worshipped here.

### THE GRAND MASTER'S PALACE,

now occupied by the Governor of the Island, is the finest house here, decidedly. It covers a large area, and incloses several courts and gardens. In the present dining room are full length portraits of La Valette, Wignacourt, and in other parts of the building are portraits of other Grand Masters. The Council Chamber has frescoes, illustrating many of the celebrated battle scenes with the Turks. Two long corridors at right angles with each other, the sides next the court being closed in with glass, present a very quaint appearance, by having along either side, at intervals of about fifteen feet, a figure of a Knight in full armor, with shield and lance. These grim ghosts of past ages stand guard over the present.

One wing of the palace is devoted to the armory, and contains a most interesting variety of armor used by the old Knights and their followers, and by their various adversaries; javelins, lances, bows and arrows, battle-axes, scimitars, swords, pistols, powder flasks, coats of mail, helmets, steel gauntlets, and scores of other mementoes of the days of chivalry and slaughter. Here is a swivel breech loader three hundred years old; rifles of two hundred years ago; double barrelled guns, having one barrel under the other, instead of beside it, as at present made; a cannon of copper plate, wrapped with tarred rope, and enclosed in leather, made five hundred years ago; a giant's armor, the helmet of which alone weighs thirty-seven pounds, and other curious arms and armor.

There is also preserved in a glass case the sword, battle-axe, and part of the mailed shirt of Dragut, the famous Algerine General. In another case is the trumpet which sounded the retreat from Rhodes. Another contains the original Bull of Pascal 2nd receiving the Knights of St. John under his protection. Still another incloses the original parchment deed of Charles V. ceding the Island of Malta, &c., to the Knights. It is solemnized by the old fashioned seal as large as a saucer, attached to the conveyance by a ribbon. They have also preserved the sceptre of La Valette and of Wignacourt, and a portion of the armor of the latter, richly inlaid with gold.

Between a double flight of stairs leading from one of the gardens stands the ancient state carriage of the Grand Masters, and which was used by Napoleon for fourteen days, during his occupancy of the Island. Its trappings have faded, and its gilding tarnished, but shows traces of considerable richness for a manufacture of two hundred years ago.

When the Knights were in their power and glory, each language had a Palace here. Several of them are still standing, but are used for different purposes than designed by their builders. — *Malta correspondent of the Pittsburgh Daily Post.*

## JEWS AND CHRISTIANS.

The following temperate and sensible article on this subject is from the London Freemason of February 19th last, and is from the pen of Brother William Carpenter, a distinguished member of the English Craft:

DEAR SIR AND BROTHER, — Many thanks for your article on "A Step in the Right Direction," in THE FREEMASON of February 12th. To me it seems that no Mason can fairly take exception to it, for the spirit which it breathes, and the object at which it aims, are accordant with the true principles of Masonry. I confess that I have occasionally felt some pain at witnessing the fastidiousness prevailing amongst Masonic brethren, in making any allusion to Christianity as the distinctive, dearly-prized and cherished creed of many of us—that upon which our faith and hope rest, and which we would die rather than abjure. Why should this be? Surely, no conscientious Jew (Hindoos and Parsees are not numerous enough amongst us in these realms to render it necessary to refer to them) could take offence at the avowal by any brother of his Christian convictions, or of his readiness, if need be, to stand up in their defence; that is, always supposing that it is not done unnecessarily or in an offensive manner. If a Jew is a Jew from conviction, having seriously examined the foundations of his faith, he can feel it no reproach for a Christian brother to speak of himself as a Christian—nor if he even went beyond that, and expressed his conviction of the infinite value of the Christian religion—any more than the Christian who knew in whom he believed from a rational conviction of the ground and reason of his faith, could feel it a reproach to be spoken of by a Jewish brother as a Christian. It has been my happiness to be intimate with Jews, out of Masonry; one in particular, with whom I have conversed for hours upon our religious convictions—Judaism and Christianity—in a calm and kind spirit, each stating his convictions without reserve, and increasing thereby our attachment to each other. If "brotherly love" and "truth" are both cardinal virtues in Masonry, and they exercise their proper influence in a brother's heart, they will induce him not only to tolerate and regard with respect the convictions of his brethren, though he be separated from them on even vital points of religion, but he will with equanimity hear them speak of their convictions upon the sacred subject which deeply concerns them all. Your able and interesting article has encouraged me to look forward to the time when "brotherly love" and "truth" shall unite us all, and make us truly one body in the Craft.

The following is from another correspondent of the same journal, of the same date, Brother W. J. Hughan:

You kindly refer to me in your excellent article by the above title, respecting Freemasonry and Christianity, when the former was an operative Institution. I am decidedly of the opinion, as you say, that Christianity was the pivot upon which ancient operative Masonry turned, and that this is easily explained by the fact that the greatest patrons of architectural art in the middle ages were priests of the Christian Church. If evidence were wanting to confirm the statements in the interesting article alluded to, I could afford plenty, but I presume the fact will not be doubted that Freemasonry was under the protection of Christianity before the revival of A.D. 1717.

The old charges, laws, and records, still preserved from the fourteenth century to the last, abundantly prove the truth of your remarks, and go far to establish the position that what Freemasonry has gained in universality since the revival, it has lost as a religious institution, by the substitution of morality or natural religion in lieu of Christianity.

Sectarian influences could not co-exist with the universal aspirations of the Order, and hence we are now united on the single basis of Faith in God, and a belief in future rewards and punishments.

## ARE THE OLD REGULATIONS OBSOLETE?

The St. Louis Freemason has the following manly and timely answer to this important question; and we take pleasure in transferring it to our pages, and commending it to the thoughtful consideration of our readers: —

> This question has been asked us, and we were startled from a reverie in which we were living over those glorious days of the Fraternity, when the supreme law of our Institution was deemed too sacred to be tampered with or infringed upon. If such a question could be asked in solid earnest it would be sufficient to startle the entire Craft from one end of the world to the other. Abrogate those laws once and where are we? Out on the broad sea of ever-changing policy, rudderless, and lost in the abyss of legislative speculation. Those ancient laws provide, wisely, for local contingencies, but nowhere for total abrogation by the simple dictum of an ephemeral power.
>
> *They are not abrogated*, but are as sound and sacred to-day as when first promulgated to the Craft; and any Grand Lodge which does not incorporate them into its organic law, and live up to them, will soon find itself at the mercy of indiscreet legislators, who will change their laws as often as expediency and temporary policy may dictate.
>
> Let Freemasonry once drift from her landmarks, and she will soon be swallowed up in the surging billows of this vandal age. Those grand old laws are our sheet anchors in the storm of centuries; cling to them — preserve them — obey them.

We do not know that we can add anything, or that anything is needed, to strengthen or impress upon the minds of our readers the correctness and importance of the views here so well expressed by our intelligent cotemporary. We have said that the answer is timely. It was never more so; for there has not been a time in our long experience, when the disposition to ignore and cast aside as obsolete and worthless these "old regulations," has so boldly manifested itself. If this desecration of them were confined to the younger members of the Institution, who, it is not unreasonable to assume, have a very slight acquaintance with them, and a very imperfect knowledge of their importance in maintaining the uniformity and consistency,—the unity and integrity of the Craft as a universal association,—there might be some apology for the low estimation in which they are too often held by them. But the evil does not stop here. We have seen them ridiculed or lightly spoken of, and not infrequently spurned and ignored by Brethren and public Masonic writers, as whims and vagaries of the past—no longer suited to this age of progress and reformation. We do not wish to be understood as claiming that they are perfect, and in all their minute details adapted to the spirit of the times in which we live; but as a code of general laws for the government of a society, spread out over the whole world, including nations of every people and language within the range of civilization, we are inclined to believe that the wisdom of the *reformers* of the present day would fail in any attempt to improve them. They are the chain that holds the vast structure together, and makes us, wherever dispersed, one homogenous whole. Abrogate them, and we are indeed cast adrift "on the broad sea of ever-changing policy, rudderless, and lost in the abyss of legislative speculation." Our only safety lies in maintaining them in their integrity, and insisting on their obligation wherever and whenever any question at issue properly falls within the scope of their provisions.

## SUPREME COUNCIL 33° NOR. JURIS. U. S. OFFICIAL.

Our Ill. Brother, Daniel Sickles, 33°, Gr. Sec. General of the Supreme Council 33°, A. A. Scottish Rite, for the Northern Masonic Jurisdiction U. S. A., has, in the discharge of his duty as such, called the special attention of the Deputies of the Supreme Council, in their several States, to the following, the importance of which will at once be seen and acknowledged by all:

> *Resolved,* That the District Deputies be instructed to report to the Supreme Council, at its next annual meeting, the total membership of every Lodge, Council, Chapter, and Consistory in their respective districts; also the number of *retired members*, or brethren initiated in any of these bodies, and in good standing, who are not classed as active members of the same, and that the G.·. Sec.·. be instructed to notify the said Deputies of this resolution, by printed circular, six months previous to the next annual meeting of this Supreme Council.
>
> And the whole subject of preparing these returns in a statistical form, for the use of this Supreme Council at its next annual meeting, be referred to a committee of one member of the Supreme Council, with full authority to correspond with the Deputies in regard to the required statistics.

And he adds:

The resolution was adopted, and the M.·. P.·. Sov.·. Gr.·. Com.·. appointed Ill.·. Bro.·. Heman Ely, of Ohio, as such Committee.

Proper returns from all the bodies in the jurisdiction are absolutely essential to the fixing the ratio of Honorary Thirty-thirds to which each State will be entitled under the increase authorized at the last meeting of the Supreme Council.

You will make your return to Ill.·. Heman Ely, 33°, Gr.·. Treas.·. Gen.·. Elyria, Ohio.

## THE GRAND LODGE OF MICHIGAN *vs.* THE GRAND ORIENT.

The Grand Lodge of Michigan, at its annual communication in January last, adopted an admirable report on the unauthorized interference of the Grand Orient of France in the jurisdiction and rights of the Grand Lodge of Louisiana. We have not space to spare for the entire report, but give the following preamble and resolutions recommended by it, and adopted by the Grand Lodge. It will be seen that they are sufficiently decided in their terms, and accord with the action of several other Grand Lodges of this country on the subject: —

WHEREAS, Full and satisfactory evidence has been furnished this Grand Lodge that the Grand Orient of France has recognized a spurious and illegal masonic body styling itself "The Supreme Council of Louisiana," and claiming, within that jurisdiction, the control of the first three degrees of Masonry; and

WHEREAS, The masonic jurisdiction of these degrees in that State is claimed by this Grand Lodge to be fully occupied by the Grand Lodge of Louisiana; and

WHEREAS, Such a breach of comity by a foreign masonic body towards one of the Grand Lodges of these United States menaces the masonic interests of all, and compels them to make the rights of a sister Grand Lodge their common cause, therefore it is, by the Grand Lodge of Michigan,

*Resolved,* That the masonic correspondence and intercourse heretofore existing between this Grand Lodge and the Grand Orient of France is hereby dissolved, and that all Lodges and Masons owing allegiance to this jurisdiction are forbidden to receive as visitors, or to hold masonic intercourse with any Mason whose allegiance is due to the Grand Orient of France, or any of its subordinate bodies.

*Resolved,* That the Grand Secretary be and he is hereby instructed to transmit an authenticated copy of this preamble and the accompanying resolutions to the Grand Lodge of Louisiana, to the Grand Orient of France, and to all other Grand Masonic Bodies in correspondence with this Grand Lodge.

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## A WORD OF ADVICE.

Should a ruffianly rowdy meet you in the street, or elsewhere, and apply vulgar and beastly epithets to you, do not respond by reciprocating nastiness, thereby lowering yourself to his degraded and debased level. It is bad enough for certain members signing themselves Committees on Foreign Correspondence to do so; but gentlemen, no matter how great the provocation may be, are prevented from resorting to blackguardism by an innate and intuitive sense of that which rightfully belongs to common decency. A man, to be a Mason, much less the representative of a body of Masons, should be a gentleman. The terms were at one time, and ever should continue to be, synonymous.—*Pomeroy's Democrat.*

## THE HIGH PRIEST'S ROBES, &c. — THEIR SYMBOLISM.

THE following extract from the address of M.E. Comp. Samuel C. Perkins, when G. H. Priest of the Grand Holy R. Arch Chapter of Pennsylvania, on the High Priest, is the most eloquent and graphic of any other which has hitherto come under our observation:

While no companion should consider himself free from responsibility and obligation in this regard, in an especial manner should the High Priest and officers of a Chapter feel it incumbent upon them to be examples of every masonic virtue to those over whose labors they are called to preside. Consider who it is that the High Priest in our Chapters represents, and the symbolical meaning of his vestments and jewels and regalia, which should never be worn without a deep sense of the moral lessons to be derived from their splendid and gorgeous array. In that remarkable theocracy — the ancient Jewish nation — the family of Aaron was consecrated and set apart by God himself for the priesthood. The High Priest had certain peculiar duties connected with his office, principal among which was the entering within the veil of the Holy of Holies once every year, on the great day of atonement, and sprinkling the mercy seat, which covered the ark of the covenant, with the blood of the sacrifice. He alone could consult the oracle of God, and inquire of Jehovah by means of the mysterious urim and thummim. His office was one of holy and solemn import.

His ordinary or usual dress, when engaged in the duties of the temple, was composed of garments of varied splendor and magnificence. A robe or tunic of white linen, emblematical of that purity of thought and conduct befitting his high and sacred office as the chief minister of the Most High God, covered his entire body to the feet. Over this he wore the robe of the ephod, "of wove work, all of blue," emblematical, of that friendship of Jehovah for his people, which was manifested by the presence of the Shekinah over the mercy seat within the veil, where the High Priest alone could enter. Being of the color of the vast canopy of Heaven, stretching all over the earth, it was also emblematical of the all-powerful, every-where-present protection and guardianship of the Supreme Architect of the Universe, whose almighty hand created and sustains the vast arch of the firmament. Upon the hem of this robe of the ephod were pomegranates of blue, purple, and scarlet, and twined linen, with bells of pure gold round between the pomegranates. The pomegranate was a fruit greatly esteemed in ancient times, and is mentioned by Moses as among the excellences of the promised land, when, just prior to his ascent of Mount Neboh to die, he laid down the law to the children of Israel. (See Deuteronomy, viii. 7, 8, 10.)

The golden bells, representing the bell or tulip shaped blossom of the pomegranates and the tassels of blue and purple and scarlet and twined linen, representing the fruit, were emblematical of the varied blessings which a munificent Creator has provided, not merely for the necessary wants and sustenances of his creatures, but for their lavish provision in all essential requisites for rational enjoyment. What a striking and practical lesson may we derive from the bells and the pomegranates, which adorn the hem of the High Priest's robe. How applicable to our seasons of refreshment when, in the intervals of our labor, we assemble toward the beautiful and cheerful board to enjoy social converse, and partake of those gifts which have been provided for the use of man by the Author of all good, not only for the support of our actual existence, but for pleasures of sense and appetite. Let us receive them as they are given; let us indulge in moderation, as rational and accountable beings, restraining ourselves from all excess and over-indulgence, and using not abusing the good gifts of Providence. (Deuteronomy, viii. 11, 12, 14, 15, 16.)

Over the robe of the ephod was worn the ephod itself — "of gold, blue, and purple and scarlet, and fine twined linen," with cunning work — to which was attached the breast-plate, upon the precious stones of which were engraved the names of the twelve tribes of Israel.

The chief minister of their holy religion, the final judge and arbiter in all matters of the ceremonial law — the High Priest — ever bore upon his heart, before God, the welfare and interests of his chosen people, the names of whose tribes were graven upon the breast-plate. The ephod, curiously wrought of many colors, was emblematical of the many virtues and excellences of which the High Priest was expected to be the pattern and example to his people. And the breast-plate bearing the names of their tribes, and worn over the heart, and containing the sacred and mysterious urim and thummim, by which the oracles of God were consulted, was emblematical of that deep-seated and heartfelt interest which he ought ever to have in the welfare and prosperity of Israel, and served to remind him of the high and holy responsibilities of the office.

The girdle of fine twined linen, and blue, and purple, and scarlet, of needlework, which confined the ephod, was emblematical of that restraint which the High Priest should put on all his passions.

Upon his head was the miter — as a holy crown — of fine linen, emblematical of purity of judgment; and the plate of pure gold, upon which was graven "Holiness to the Lord," was significant of that entire consecration of himself to the service of the most high God, which was especially demanded by his exalted position.

## THE BLUE TRIMMING OF THE APRON.

A writer for the London Freemason has started the inquiry as to the original of the white apron trimmed with blue ribbon, and in answer to this inquiry he suggests that it may have originated from the Jews' "garment," worn by them in the synagogue at prayer—white trimmed with blue. The Jews were forbidden by the Mosaic law to wear garments of a mingled nature. The priests wore white linen dresses. In further support of his theory he refers to Numbers XV. 38, 39, where it is said, "Speak unto the children of Israel, and bid them that they make them fringes on the borders of their garments throughout their generation, and that they put upon the fringe of the border *ribbon* of *blue;* and it shall be unto you for a fringe that ye may look upon it, and remember all the commandments of the Lord and do them." In a passage in the Talmud one Rabbi gives a reason, which he thinks may be true, in the following language—But how is the thread of blue inferred? Because Rabbi Myer hath said, the reason why blue should be distinguished from all other colors, because blue is the color of the sea, the sea is the color of the sky, and the sky is the color of the throne of glory, for it is said (Ex. XXIV) "And they saw the Lord God of Israel, and there was under his feet, as it were, a paved work of sapphire stone, and as it were the body of Heaven in its clearness." From this he infers that the color, blue, was intended to direct the attention of the true Israelites to the Heavens, and to the Creator of the same, and suggests that this may be the reason why aprons, white, trimmed with blue, are worn by Masons: to remind them of their duty to God and their brother Masons. This being the origin of the apron, he justly concludes that it is more ancient than the Golden Fleece, and more honorable than the Star and Garter. The theory is an ingenious one, whether true or not.

## "WE'RE A' JOHN THAMSON'S BAIRNS,"

A Song composed on the moment by Bro. JOHN SMITH MACGREGOR, Worshipful Master, Lodge "St. David," Berwick-on-Tweed, No. 393 — on the occasion of proposing the health of Bro. Captain Thompson, a Past Master, on the evening of 28th December, 1869.

(TUNE — *The Days we went a Gipseying.*)

Aince mair around the festive board
St. David's Lodge has met
In honor of that patriarch
Whom Freemasons ne'er forget;
That brither's age in love should live
The merest tyro learns,
So bear in mind, as time steals on,
We're a' John Thamson's bairns.

Remember that the purpose is
To make us good and true,
Remember, also, time 's too short
For a' we hae to do;
Let's have a heavy credit,
In that book where a' concerns
Are noted doon against us,
Ev'n a' John Thamson's bairns.

Let dogs delight to bark and bite,
For 'tis their nature to,
And bears and tigers growl and fight,
For their's is so to do;
But brither Masons ne'er were made
To tear out ilk ane's harns;
Let's live in love, and ne'er forget
We 're a' John Thamson's bairns.

There 's ane sits at the board to-night,
*The first* him Masons ca',
And mony Masons has he made
Amang baith great and sma';
The auldest brither in the Lodge,
Respect from a' he earns;
A bumper to John Thamson,
For we 're a' John Thamson's bairns.

—*London Freemason.*

## A. AND A. RITE IN NEW HAMPSHIRE.

The Council of Deliberation for this State held its Third Annual Session at Nashua, on the 25th of November last. Ill.·. Bro. William Barrett, 33°, Deputy for the State, presided. The meeting was numerously attended, and a large amount of business was transacted. The opening Address of the Deputy is a finely-prepared, comprehensive, and practical paper. We extract from it as follows:

Since our last meeting, Councils of Deliberation have been invested with new powers and responsibilities. Until recently, Councils of Deliberation had but little power, and less importance, and many Illustrious brethren, whose judgment and opinions I respect, failed to see their utility or necessity, and strongly favored a return to the old system of State Grand Consistories, believing it to be for the best interest of the Rite that a body of and from our own number should have and exercise some of the powers hitherto possessed and exercised by the Supreme Council.

From an examination of Articles 25 and 26 of the Constitutions, as amended in June, it will be seen that Councils of Deliberation may, under the supervision and control of the Deputy, elect officers, — Treasurer and Secretary excepted,— who shall be members of the Council, and whose duties, rank, and titles shall be the same as those of a Consistory.

This Council of Deliberation has legislative and judicial power, under the Deputy, over all matters arising within or particularly concerning brethren or bodies within this District. Your recommendation will be required before any warrants will be granted to bodies working the degrees of this Rite.

You have the power to fix the rate of fees to be charged for conferring the degrees in this District, the minimum rate not to be less than the sum prescribed by the Constitution.

You may assess a tax upon the bodies within the District for the necessary and legitimate expense of Councils of Deliberation.

You may make suggestions or recommendations relative to any action you may desire to have taken by the Supreme Council upon matters pertaining to the Rite, and they will be duly and carefully considered.

In matters requiring final action by the Supreme Council, your proceedings will be in force until overruled by action of said Council.

Thus it will be seen that in Councils of Deliberation you have powers and privileges similar, if not in all respects equal, to those formerly possessed by State Grand Consistories, without the name, delay, and cumbersome workings of those bodies, and it is sincerely to be hoped that this voluntary concession of power, by the Supreme Council, to the Councils of Deliberation will awaken a renewed zeal and interest in the condition and prosperity of the Rite in this District.

We also give the following additional paragraphs for the benefit of the Brethren of the Rite generally:

Article 31 is amended so that hereafter, whenever application shall be made to any body of the Rite other than the one nearest the place of residence of the applicant, no action shall be taken thereon until the body of the same grade nearest his place of residence shall have been notified and a sufficient length of time elapsed for a reply to be received, as to his character and the circumstances of his case.

All parts of Sections which restrict the number of members of any subordinate body of the Rite are repealed.

The rule is now established that the honorary grade of the thirty-third degree will hereafter be conferred upon Illustrious brethren, in the several Districts, pro rata, according to the number of Sublime Princes of the Royal Secret in each District. It therefore becomes of the highest importance for you to see that your members are all returned, in order that you may receive the full number of Honorariums to which your membership entitles you.

Bodies failing to make returns and pay dues for two consecutive years, without reasons satisfactory to the Supreme Council, will forfeit their warrants. Your attention is particularly directed to this rule.

The entire organization of the Rite in the State was materially changed by a union of Bodies of the different grades, and thereby rendered more convenient and effective. The Rite appears to be in a very flourishing and satisfactory condition throughout the District.

## MASONIC DISPLAY IN PUBLIC.

THE reflecting and serious Mason, who is duly impressed with the true object of our Institution, and fully recognizes its sublime character and principles, if ever, gives a very reluctant consent to public exhibitions of the Fraternity. The theory and practice of the Order is violated by all outward display. We are taught that Masonry is only to be preserved and kept pure by its separation from the profane. The guards, hinderances, obstacles, and perfect prevention against all obtrusion of those not lawfully entitled to its rights and privileges, show how most markedly Masonry rejects association with the outside world. Those who seek the light, if qualified to receive it, may. Yet, what difficulties, what barriers; even these have to be overcome. Then, again, remember what is demanded in the ceremonial of beginning the business in a body. The caution, the care, the oversight before the proceedings are opened. These are very significant, and their interpretation adds to the force of the objection to undue or unnecessary introduction of the Order before the public. We do not mean to be understood as contending that there are objections to the discharge of certain duties which Masons are called upon to perform to the public. By no means; we heartly approve of them, but they are the exceptions to the rule, and as such are regulated by their own law, or the law of the Fraternity which permits and sanctions them. Our purpose now is to call the attention of the Fraternity to the unnecessary and purposeless display which is often solicited for the love of display. There is, we know, in the human character, a latent liking for that excitement which is found in public exhibitions of men associated for special or peculiar objects and aims. The dress, the regalia, the uniform, the decorations which these are authorized to wear, infuse often into the wearer a wish to "show them off," especially when a large number so decorated give to the spectacle a heightened effect. This is one of the superfluities which has to be brought under the refining power of masonic teachings. The "regalia" of the Mason belongs exclusively to the work of the Lodge. There it is the necessary appendage of the wearer. When the Craft is called to perform any duties in public, it should abstain from copying the fashion of modern societies, and leave, where they belong, the decorations which have no significance in the public eye. — *Keystone.*

## DEATH OF R.W. BRO. JOHN HEWS.

It is with deep sorrow that we record the death of this estimable and beloved Brother, — a sorrow that will be heartily shared by all, young and old, who at any time within the last half century were permitted to enjoy the privilege of a personal acquaintance with him. To the old, especially, — alas! the number is greatly reduced, and is rapidly being diminished, — who walked with him, labored with him, and sympathized with him in the hard trials and severe duties which forty years ago taxed the energies and tested the fidelity of every leading and active Mason in this Commonwealth, — to such will the announcement of his decease be received as the departure of a cherished friend, whom they had learned to love.

Our Brother was born at Weston, Middlesex Co., Mass., on the 30th day of July, 1786, and at his death was in the 84th year of his age. He took up his residence in Boston in the early part of the present century, and soon engaged in active mercantile business, in which he continued until some twenty years ago, when he removed to Cambridgeport, where he has since resided. We have not the official data at hand, but believe he was made a Mason in St. John's Lodge in this city about the year 1820, over which he subsequently presided as Master. He was also a member of St. Paul's Chapter of Royal Arch Masons, and having filled most of its subordinate offices, was in due time elected and served as its High Priest. He was also a member of the Boston Council of Royal and Select Masters, and of the Boston Encampment of Knights Templars, over which last body he presided as Commander for the usual term, to the great acceptance of his Companions. In this Body he and his contemporaries nobly fought the battle of Anti-Masonry from 1826 to 1834, when that vile faction was overthrown. And if he had never performed any other service in Masonry, his labors here should command for his memory the enduring respect and veneration of all his Brethren. This noble band of faithful defenders, to whom the Fraternity in this country is more largely indebted for the preservation of their Institution at that trying period than to any

equal number of Brethren on its entire record, is fast passing away, and the remembrance of their deeds and trials, their virtues and fidelity, is passing away with them. Our Brother was spared to witness the fruits of his faithfulness, and to enjoy the only compensation he ever desired, in the renewed and unequalled prosperity of the Institution he so ardently loved. He had also presided over the Grand Encampment of Massachusetts and Rhode Island, and in 1844 was elected Junior Grand Warden of the Grand Lodge of Massachusetts.

He died at his residence in Cambridge on the morning of the 17th of March, after a long, though not particularly painful sickness, and was entombed at Mount Auburn on the following Saturday. His funeral was attended by delegations from the Grand Lodge, Grand Chapter, and Grand Encampment of the State, and also from St. John's Lodge, St. Paul's Chapter, and the Boston Commandery. Amicable Lodge, at Cambridgeport, of which Body he had, for some years past, been an active member, was present in regalia, and full numbers, at his residence, — having previously performed the customary funeral ceremonies at their Lodge-room. The religious services were conducted by the Rev. Mr. Winkley, of Boston, and the Rev. Dr. Briggs, of Cambridgeport, and a select choir. At the conclusion of these services, an appropriate and sympathizing address was delivered by his aged and beloved Brother and intimate friend, Dr. Winslow Lewis, from which we are permitted to make the following extracts: —

BRETHREN, — We are now assembled around these mortal remains, and are about closing the last solemn duties of respect and attachment we owe to our loved departed friend and Brother, — one long associated with us, respected by us, but not known personally to the younger Brethren. But there is a small remnant gathered around this honored form, who for forty years have ever looked on that face with the deepest love and respect. There are here a few whose warm affections were ever with him, engendered by his kindness, courtesy, high-toned friendship, honesty, and truth, and their hearts are deeply touched that they must part to meet no more on earth.

Let us be grateful that he was spared to us so long. Let us rejoice that his prolonged life was a blessing to so many. Let us thankfully revert to those characteristics which diffused so much happiness, and thank God that we are permitted to lay him peacefully in the earth, without any other regret than this separation, which severs so many loving ties.

* * * * * * * * * *

Unto the grave we now resign the body of our departed Brother.

"So earth to earth, and dust:
And though the flesh decay,
The soul shall rest among the just
Until the Judgment day."

The sprig of acacia was then deposited in the coffin, and the remains were removed to their final resting place at Mount Auburn.

The deceased leaves a widow of nearly his own age, a son and three daughters, and several grandchildren, and a large circle of personal friends to mourn his loss.

On the evening preceding his death, the Boston Commandery, on motion of Dr. Lewis, adopted and transmitted to his family the following resolution: —

> *Resolved*, That the members of the Boston Encampment, in the hour of death, as in the by-gone days of departed years, still remember their dear, venerable associate, Sir John Hews; that their affections are with him to the close of his useful and honorable life, and commending his soul to God, that after its separation from the frail body, he may depart in peace, to meet us all above, to part no more.

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## GRAND LODGE OF MICHIGAN.

We are indebted to R.W. Bro. James Trenton, Grand Secretary, for an early copy of the printed proceedings of the Grand Lodge of Michigan at its annual communication in January last. The session was held at Detroit, and was largely attended. The annual address of the Grand Master, M.W. A. T. Metcalf, is an admirable paper, written with distinguished ability and clearness. We give the following extracts: —

> And this communication is peculiarly an occasion for retrospect; for, while we are but just past the line that divides the old year from the new, we have also just entered upon another *decade*, when census statistics will cause numberless comparisons to be instituted between 1860 and 1870, and give occasion for many reviews of the great events of the intervening years — events that will mark it as one of the most important decades of modern history.
>
> Since Masonry has not been idle during these long and busy years, bear with me while I pass in brief review our masonic history and growth.
>
> We had in our jurisdiction in
>
> | | Lodges. | Members. |
> |---|---|---|
> | 1860 | 115 | 5,816 |
> | 1861 | 123 | 6,210 |
> | 1862 | 129 | 6,450 |
> | 1863 | 136 | 7,313 |
> | 1864 | 141 | 8,772 |
> | 1865 | 150 | 10,078 |
> | 1866 | 169 | 10,509 |
> | 1867 | 189 | 13,154 |
> | 1868 | 221 | 16,861 |
> | 1869 | 243 | 18,016 |
>
> And now we have (in 1870) 257 Lodges, exclusive of those U.D., and over 20,000 Master Masons in good standing.
>
> Our wealth and our capacity for accomplishing the charitable purposes of our Order have proportionably increased with our numbers. We now have a membership showing as large a per centage to population as any Grand Lodge in the United States.
>
> And thus briefly we may summarize the statistical history of Masonry in Michigan for ten years. But is this all? Ah, no! But who can write that unwritten history of masonic charities and masonic helpfulness that illustrate its career? During the dark and dreadful four years of war, when not only States but families were rent asunder — when brother was arrayed against brother, friend against friend, Mason against Mason — who can tell (when the battle paused) how many sick were comforted, how many wounded were succored, how many dead were decently buried by enemies who were guided by the light of Masonry? Who can tell how many who met in battle as foes, and by the fortunes of war were wounded or made prisoners, after the battle was over found in the hail of distress or in the shibboleths of Masonry a charm more powerful to relieve than all other influences? Who shall record the kind offices rendered by Masons to the dying? the kind messages and tokens of love sacredly conveyed to the loved ones at home? In short, who can properly portray the halo of human kindness that Masonry shed over every camp and every battle-field of the war? So, too, who shall tell of the widows and orphans of soldier Masons kindly cared for and cherished by the Brotherhood at home? Or what eye has seen, or what pen delineated, the gentle surgery of Masonry since the close of the war, whereby many scars of civil strife have been soothed and healed, and the way to peace has been made smooth and easy? Yes, my Brothers, Masonry has a history of its work, during this dark and stormy period, which fills many a volume, but they are volumes whose pages are human hearts, and whose precious binding is human memory. To such records all Masons are content to trust their history.

> ### IMPROPER SURRENDER OF CHARTER.
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> Efforts have been made by a few Lodges (and I am pleased to state they are few in number) to surrender their charters, for the purpose of paving the way to the formation of a new Lodge which should exclude a certain element which, it was supposed, could not be eliminated by charges and trial. In a single instance the charter was surrendered by a vote of the Lodge, and only required acceptance by the Grand Master to make it complete. Immediately after the surrender came a petition for a dispensation to form a new Lodge of a portion of the material composing the vacated, but undemolished, structure. This petition was signed by several officers of the Lodge whose charter had just been surrendered, and was duly recommended by the nearest Lodge.
>
> Contrary to the expressed opinion of several prominent brethren, I refused either to accept the surrender of the charter, or to grant a dispensation for the proposed new Lodge, because I was convinced that such a precedent would necessarily have a dangerous tendency. The good of the Order may be so endangered in some instances as to justify the surrender and acceptance of a charter, as the only possible solution of a complicated and protracted difficulty. But, as it appears to me, this masonic *felo de se* should be a *dernier resort*. It is my judgment that, if the Grand Lodge countenance such a proceeding in such a case as is now under consideration, it will not be long before we shall find it become a universal panacea for uncongeniality, and the other lesser ills that occasionally disturb the masonic family.
>
> The brethren who were to be left out in the cold by the reconstruction of this Lodge would remain *Masons*, notwithstanding they would be outside of all healthy

organizations, and would be entitled to all the rights and privileges of Masons in good standing. The Lodge should discipline them, if liable to discipline; can expel them, if found guilty of unmasonic conduct; but if they are simply uncongenial, the brethren cannot destroy their rights or their standing as Masons by a reconstruction of their Lodge.

### GRAND LODGE OF CANADA.

It is well known to members of this Grand Lodge that, some two years since, the political status of our Canadian neighbors north of the lakes was materially changed. What we have long known as the Province of Canada (having one Legislature) was divided, and became the Province of Ontario and the Province of Quebec, each having its own Legislature, while both, united with the Provinces of Nova Scotia and New Brunswick in a federal union, became what is now called the "Dominion of Canada." These political changes have necessarily disturbed pre-existing masonic relations; and the disturbance has culminated finally in an attempt to organize, within the jurisdiction of the Grand Lodge of Canada, a new Grand Lodge for what is now known as the Province of Quebec. This so-called Grand Lodge of Quebec appeals to us for recognition, and assigns the political changes just mentioned as the principal reason for organizing a Grand Lodge for their Province. On the contrary, the Grand Lodge of Canada complains to us that the proceedings of the Quebec brethren are not warranted by political changes, are illegal, unmasonic, and contrary to the will and wish of the parent Grand Lodge, and prays us to withhold from the Quebec organization our recognition and sanction.

This is one of those masonic difficulties (with which we in the United States are familiar) growing out of a change of political boundaries.

It is well known that Grand Lodges in the United States have uniformly agreed that when a territory or district has been recognized by the proper political power as a State, with all the rights and privileges of a State in the Union, from that moment all Lodges and Brethren within the limits of the new State are entitled to proceed to the formation of a Grand Lodge.

Indeed, it is the *universal* policy of Masonry to conform the boundaries of its Grand jurisdiction to the political boundaries of the State. It seems evident that our Canadian brethren will find in this principle the only practicable solution of their difficulties. While I thus frankly state the policy which, from an American standpoint, seems to me best in such cases, I cannot refrain from expressing, at the same time, my deep regret that our Canadian brethren have not made an amicable adjustment of their difficulties; and so confident am I they will yet find such a settlement, through the influence of masonic charity and brotherly love, that I recommend this Grand Lodge, for the present, to refrain from all interference in the questions at issue. Our relations with our Canadian brethren have always been, and I hope they may always continue to be, most harmonious and fraternal.

### LABORS OF GRAND MASTER.

The growth of our Order has been so rapid, the number of Lodges recently chartered so great, and the friction of new machinery, operated by inexperienced hands, so severe, that the labors of the Grand Master have become very arduous.

To give some idea of the amount of labor done during the past year, I take the liberty of saying that, in the discharge of my official duties, I have written over fifteen hundred letters, very many of them involving careful research and much consideration; have delivered twelve addresses, and have traveled nearly two thousand miles within the jurisdiction. These are the principal labors of the Grand Master; but, besides these, there are a multitude of minor official matters that necessarily occupy his attention. The Grand Lodge must perceive that such a tax upon his time and strength is incompatible with a proper prosecution of his ordinary business, and that a prompt and faithful discharge of his official duties must often compel him to sacrifices which, I am persuaded, this Grand Body does not wish to exact of any of its officers.

There are several other matters in this excellent address which we should be pleased to notice had we the room to spare, but must defer to another occasion. There are also some points in the proceedings entitled to attention. The report of the Committee on Correspondence is from the pen of the Grand Secretary, and is a clear and comprehensive analysis of the doings of the Grand Lodges whose proceedings had been received during the past year.

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## THE RELATION OF SAINT JOHN THE BAPTIST TO FREEMASONRY.

By Bro. Chalmers I. Paton,

*Member of the Masonic Archæological Institute of England, etc., etc.*

[From the London Freemason].

The great "Patron Saint" of Freemasons is St. John the Baptist, and next to him, St. John the Evangelist. To them the Lodges in Great Britain and other Christian countries are always dedicated, and their festivals in June and November (December) are observed with special honor. Protestant Freemasons, of course, do not worship them in any way — do not look to their patronage or intercession in heaven for any benefit — although they leave others to act according to their own convictions and principles in that matter, having, as Freemasons, no right to interfere with the religion of their brethren beyond demanding, according to the fundamental laws of Freemasonry, that every brother shall acknowledge God and the doctrine of a future state of being. They delight, however, in honoring the memory of St. John the Baptist and St. John the Evangelist, in contemplating the virtue of their lives, and the peculiar excellences of character which it is the aim of every true Freemason to imitate, and towards which all must seek to aspire. The character of St. John the Baptist and St. John the Evangelist exhibit in the highest degree those virtues which ought to be the aim of every masonic Lodge to cultivate, and of which the reflection ought to appear in every brother. In St. John the Baptist we see the interests of morality maintained in the face of danger, and at the cost of life itself; for he died a martyr because of his faithfulness in condemning vice, even when the guilty party was a king, who had power to imprison him and behead him. In St. John the Evangelist we see the most beautiful exhibition which ever was given to the world by any mere man, of that brotherly love which as Freemasons we are bound in the highest degree to cherish in our hearts and to display in our lives. No wonder, then, that these should be the patron saints of Freemasonry, ever held in honored remembrance, and placed before the eyes of all brethren as patterns to be studied and copied.

. . . . . . . . . . . . . . . .

Freemasons do well in honoring the memory of St. John the Baptist. The honor that they show to him, however, is not merely the keeping of his festival, although from a very early period — from the reign of Vespasian, A.D. 69 — they have recognized him as their Patron Saint. Far more honor is done to him in the imitation of his example, when Freemasons conform themselves to the rules which he taught, and their lives, in such measure as may be, to the pattern of his life. On the contrary, his memory is dishonored when the life of a Freemason exhibits any of those vices which he reproved, and, even more, when in any Lodge those who are known to be guilty of such vices are allowed to pass uncensured, or are treated as worthy of honor and respect.

. . . . . . . . . . . . . . . .

It must be mentioned, in conclusion, that the only Freemasonry recognized by the Grand Lodge of Scotland is that called *St. John's Masonry*. There are three degrees of this Order, but no other degrees are recognized at all. There is the degree of Entered Apprentice, the degree of Fellow Craft with the adjunct of Mark, and the degree of Master Mason, to which the Mason may after due time be advanced. The very fact that these are known as degrees of St. John's Masonry shows in what high reverence the memory of St. John the Baptist was anciently entertained, for the present method of Scottish Freemasonry has been handed down from very ancient times. Long may Freemasons continue to venerate the name and to study the example of St. John the Baptist; so will the honor of the Order be maintained, and that purity of morals, without which antiquity and all its traditions can give it no honor whatever. In St. John the Baptist's life and character we see a pattern for all Freemasons to admire and imitate; and we trust every Freemason will keep that pattern before him as the object of his admiration and imitation.

SUMMONSES. — An ordinary notice of a meeting is one thing, and a summons quite another. The first appeals only to your interest in the Lodge, and the the pleasure you may enjoy in attending its communications; the other reminds you of a promise made calmly, with deliberation, and without duress, but under the most solemn sanctions that can be framed in human speech. When, therefore, you receive a summons, be reminded that you cannot neglect its requirements without violating every consideration of honor and good faith. A summons from the Lodge is rarely issued, and never without some pressing necessity requiring your presence. To neglect it or to evade it on any but the most urgent plea, is to confess a disposition to treat your most solemn engagements lightly. I trust to your sense of rectitude and personal honor to avoid future complaint on this score. — *Landmark.*

## ON THE SAGAMORE. — A BOAT SONG.

TUNE — *Bonny Boat.*

[Written while crossing the Sagamore, a beautifully romantic stream in Portsmouth, N. H., September 11, 18—.]

Now blithely row the light canoe
Across the Sagamore,
Guided with care to loved ones due,
She 'll safely reach the shore.

Then quickly to the forest wild,
In sportiveness we'll roam,
Where Cynic's sad eccentric child,*
Erst had his lonely home.

The choral birds there join in song,
In native wildness free;
And o'er the lawns and leaves among
Pour forth sweet minstrelsy.

There, 'neath the umbrage of the grove,
We'll join in rustic plays
And sports of innocence and love,
As in our youthful days.

A garland strung with flow'rets fair,
Round beauty's brow we'll twine;
The Mistress of the sports shall wear
A wreath of eglantine.

While flowers fresh we gather there,
And joy to each impart,
To God we'll breathe a silent prayer
In gratefulness of heart.

Then blithely row the light canoe
Across the Sagamore,
Guided with care to loved ones due,
She 'll safely reach the shore.

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* *Lear,* "the Hermit," who for many years occupied a lonely retreat on the south bank of this romantic stream.

## MASONIC CHIT-CHAT.

THERE is in Lewes Castle a small organ which once belonged to Queen Elizabeth, but which is now the property of the South Saxon Lodge of Freemasons in that town. It was for many years preserved in a recess in the old castle, being presented to the Lodge by the Duke of Sussex. It has now been repaired by Mr. Starnes, organist to the Lodge.

ENVY. — If all the hidden works of envy could be brought to light, and their authors known, the greatness of their littleness would cover them in the thick darkness of the contempt of all honorable minds.

"A MORMON LODGE." — In our February number we published the following: — "The Grand Lodge of Kansas has granted a Charter to Mount Moriah Lodge at Salt Lake City. Masonically, at least, we had better leave these Mormons to themselves. They made us trouble at Nauvoo, besides disgracing the Institution." This was said, as the terms clearly indicate, under the impression that this Lodge was made up of Mormons, which impression was strengthened by the circumstance that the Grand Lodge of Nevada had refused to grant a Charter to it at the expiration of its Dispensation, previously issued by the Grand Master of Nevada. This indicated something wrong in the premises, and we had supposed that wrong to be Mormonism. The editor of the *Gavel*, at Toronto, corrects this impression (in a way doubtless satisfactory to himself), and tells us that the Mormons have nothing to do with it. We are glad to know it. We should also be glad to know why the Grand Lodge of Nevada declined to give it a Charter. It certainly did not do so without some urgent reason.

THE Grand Lodge for the District of Columbia recently adopted a resolution, forbidding the publication in any public newspaper of any communication reflecting upon any brother, or giving any information touching the transactions of Lodges on the internal affairs of Masonry.

IN Illinois most of the committee work is done in advance of the meeting of the Grand Lodge, whereby the session is shortened at least two or three days, and several thousand dollars saved to the treasury.

THE Grand Lodge of Kentucky has adopted a resolution, forbidding a practice which had obtained in some of its Lodges of setting on foot an ingenious and surreptitious investigation to ascertain the author of a negative vote in balloting for candidates, and fixes the penalty of expulsion on any member who may be guilty of starting such an inquiry.

THE Grand Master of Minnesota, in his Annual Address, says: — "Vituperation, slander, falsehood, etc., are far greater enemies to Masonry than intemperance or gambling. It is the secret assassin that is to be feared, not the open foe."

THE Freemason's (Catholic) Journal, New York, says: "Let the public schools go where they came from — the devil." And in the same spirit the Tablet, another Catholic paper, adds: "We don't want to mix up with Protestants and Jews and Infidels in school matters." Well, we don't suppose it matters much whether the children of these very tolerant gentlemen attend the public schools, or not. The spirit of the age, the intelligence of the people with whose children they must mingle, and the natural progress of religious toleration, will in good time work out the same end, priestly bigotry and intolerance to the contrary notwithstanding.

THERE are one hundred and nineteen subordinate Chapters in Ohio, with a membership of six thousand.

THE Kilwinning Lodge, Scotland, dates from the building of Kilwinning Abbey; there is, however, no authentic record of its beginning.

IT is said that all the foreign Lodges, holding of the Grand Lodges of England and Scotland, either have or are making the necessary arrangements to affiliate with the new Grand Lodge of Quebec. New Lodges have also been organized under it, and the indications are that the Grand Lodge of Ontario will recognize it, and thereby heal all the existing difficulties at its session in July. This is the best thing it can do, and stop quarreling about a foregone conclusion.

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THE

FREEMASONS'

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## THE LAST PAPAL EXCOMMUNICATION.

WE translate the following article from "Le Monde Maçonnique" (Paris) for March. It will give our readers a tolerably correct idea of the estimation in which the Papal power is held, and of the respect entertained for it, by the more intelligent classes in France, and we may add Italy, and indeed most of the Catholic States in Europe. The time has gone by when the threats or the anathemas of the Papal Church excite, anywhere, except among the lower and more ignorant classes, any other than sentiments of disgust and contempt. That Church, in Europe, has pushed its power and persecutions too far, and a reaction has set in which it can neither stop nor control, but in the progress of which its destiny, as a religious and secular tyranny, is written in living letters. It has driven from its fold, and into the ranks of infidelity, the more intelligent classes of the people of those nations on which it has for ages relied for its support. Disgusted with its abuses, they have turned their backs upon it, as they mostly have upon all religious teachings and obligations, and do not now hesitate to openly avow themselves as unbelievers in all revealed religion. France is little less infidel to-day than in the time of Robespierre and his atheistical associates. And in this respect its priests are not all free from reproach. They yield to the requirements of the Church, and follow the dictates of their superiors, because their subsistence depends upon their doing so. Most of them are intelligent, and many of them well educated men, and, when they can do so with safety and in confidence, do not hesitate to declare their repugnance to the mummeries they are required to practice, and the exactions they are compelled to make. The consequence of this is that the better informed and middling classes of the people regard religious instruction as a pastime, and the religious dogmas of the church as obsolete fables. This is manifest in all the large cities in France, and especially so in Paris, where little regard is paid to the Sabbath, and where the churches are nearly deserted, except by females. It is also manifest in the political, social, and scientific clubs of the city; nor are the Masonic Lodges free from it. Indeed, some of them more nearly resemble schools of infidelity than places where the higher duties of morality and the purer doctrines of unsectarian theology are taught and inculcated. It is but recently that one of them blasphemously voted the Saviour, the Bible, and the Creator out of its Hall. This, to be sure, was an extreme case, and was promptly reproved by the Grand Orient; but still it indicates the drift of the religious sentiment of a large class of the people, and that neither the lowest nor the most unintellectual, for such do not usually find their way into the Masonic Lodges of any country. There must be a reason for this, and that is mainly to be found in the oppressions, exactions, abuses, and tyranny of the church, under its present impolitic and arbitrary government. The people have become tired of it and its priestly tyranny, and reformation or annihilation, or the re-establishment of the reign of infidelity, with all its evil consequences, must soon follow, both in France and Italy.

We give our translation from the Paris periodical above referred to, as follows: —

> On the occasion of the assembling of the Ecumenical Council at Rome, from which will come out, according to the most moderate calculations, a schism as a precursor of a positive ruin of the Roman Church, the Pope has taken great and useless pains to excommunicate Freemasonry anew.
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> The last *syllabus* of Pius IX, expelling from the church not only Freemasons, who do not mind it much, but "all those who lend, directly or indirectly, any aid to any of the members of the masonic sect, and all those who, knowing the members and chiefs of that sect, do not denounce them."
>
> Thus pious persons, who have Freemasons in their families or in their relations, are charitably directed promptly to leave them, to deny them, to denounce them, to curse them.
>
> This forbidding of the communion with the faithful, is no more to-day than a dead letter, without force and without virtue, which the clergy themselves, excepting some sectarian fanatics, regard as of no account.
>
> But formerly, the penalty was seriously afflictive and infamous. The unhappy anathematized was condemned to wander as a deer among men, denied, repelled by his nearest relatives, by his mother, his wife, his children; chased from the cities and dwelling places; without shelter, without means, without bread, without water. If physical tortures do no more accompany the moral pain of excommunication, the fault is not of the Church. These summary, and without appeal, condemnations, which are drawn up, and admit of no contradiction, are always expressed in the same terms as formerly, but, very fortunately for the faithful and the unfaithful, have lost the power which they borrowed from the secular arm.
>
> The Church itself is no more than a wandering shadow, retaining only an appearance of life, movement, and authority — thanks to the generosity and condescension of civil and regular societies, which support her still, through interest, feebleness, or tradition.
>
> The Freemasons can then hope of not being, this time, again dealt with as lepers or criminals, by their fellow citizens, their friends, or their families. But the imaginary persecution of which they are the object, in spite of its perfect harmlessness, must be for them, and for all those who surround them, a useful instruction.
>
> It reminds them that the Roman Church strikes without pity all those who do not adopt, without discussion and without restriction, her dogmas, her rules, and her discipline. Some believe themselves able to manage at once the masonic cabbage and the Roman goat (le chou maçonnique et la chèvre romaine). They are finally to be undeceived. That they must choose very quickly between liberty of conscience and ecclesiastical authority; that they decide to re-enter, no more to go out, into the divine bosom of the Catholic and Apostolic Church, after having publicly made honorable amends, disowned their brethren, and anathematized their friends; or that they remain with us, independent members of the universal humane alliance, which requires no other promise and no other qualities of its adepts, than have been, exist, or remain with free men and good morals.

The following article, which we find in the Valparaiso and West Coast Mail of February 10th, last, to which paper it was communicated by a correspondent at Santiago, Cuba, will enable our readers to realize, more fully perhaps than they have heretofore been accustomed to do, the shocking and demoralizing influence which the Romish Church, through the teachings of a superstitious and crafty priesthood, is enabled to exert, and does exert, over the minds and actions of the lower and ignorant classes of the people, in communities where the Bible is suppressed and education held to be a heresy. The transaction herein recorded took place previously to the massacre at Santiago, briefly referred to in our last: —

> "The residents of the Calle de Peumo were startled out of their propriety on the morning of the 4th inst., by the shouts and yells of an infuriated mob of men, women, and children, who were following a man guarded by four policemen, and half dead with fright. From time to time stones, mud, and other

missiles were freely thrown, and the object of the fury of the mob, and more especially of the women, was truly in a pitiable plight. To borrow the expression of an eye-witness, he looked as if he had been drawn through a hedge backwards. "There he is! That's the Freemason who has stolen so many children! There he is! That's the fellow who steals children, and delivers them up to those excommunicated wretches, the Freemasons, who possess a house in San Fernando, where they fatten and afterwards eat them. Death to the Masons! down with the Masons! death to the perverse wretches!" As may readily be imagined, these cries did not fail to produce their effect; and at each step the mob received accessions of men, women, and children, who joined, heart and soul, in the "hue and cry." The police station was at length reached, but so great was the crowd by this time, that all efforts to keep it back were unavailing, and had it not been for the friendly aid of a side door, the poor fellow would have ended his *viâ crucis* at the portals of the station, by being stoned to death, or more probably by being chopped or torn into mincemeat, neither knives nor willing hands being wanting. The prisoner was then taken before the officer on duty, and confronted with a woman who charged him with having attempted to rob her of her daughter. The girl stammered out something about the prisoner having asked her if she would go into service, and that he had taken her by the hand; but when interrogated by the officer she was unable to say which hand, nor could she discover that the contact had impressed upon either the mark which the touch of a Mason is supposed to leave. Just at this time the sister of the accused arrived, and she stated that at her request her brother had left her house in search of a servant, — as for the prisoner himself, he was so terribly frightened that he was unable to utter a single word, — and that meeting the girl in the street he asked her if she would like to serve in his house. Whether something about the man inspired the girl with fear, or whether out of pure malice, is not known, but she commenced to cry out, "the Mason, the Mason!" and a mob commenced to collect, and then ensued the scene already described. Several other women forced their way into the room, and demanded from the prisoner their children, whom they averred had been stolen by him. In reply to the question of the officer, if they were in possession of any proofs, "What proof do you require?" said they; "isn't he a Mason, and don't the Masons steal children and eat them?" It was not without considerable trouble that the crowd was driven away from the doors of the station, and groups of twenty or thirty were to be seen, for hours afterwards, in some of the neighboring streets, commenting upon the iniquities of the Masons, and vowing vengeance. There are not wanting persons who believe the affair had a priestly origin, which is not at all improbable, as everybody knows the priests foster all kinds of superstition among the lower orders. I would recommend those of the brotherhood who are in the habit of displaying the emblems of the Craft in pins and brooches, hung out like so many signboards, or in rings which they take care to flash before everybody's eyes, not to indulge in any such vagaries, or rather vulgarities, when they visit this city, or they will run the risk of getting mors than they bargained for.

In making these remarks, we desire not to be misunderstood. It is therefore proper to say, that with the creed of the Papal Church, in the abstract, we have nothing to do; and whatever we may think of her dogmas or forms of worship, we have no complaint to make of them. If they are agreeable to her followers, we are content. They have the same right to the full and free enjoyment of them that any other sectarian denomination have to theirs. It is of the abuse of her power that we complain, and of this only as it affects the religious and personal rights of those who do not believe in her, and will not worship at her altars, or acknowledge her infallibility or supremacy in matters of conscience or personal liberty. We do not believe in the infallibility of any man or any body of men, religious or secular; nor do we admit the right of any such to interfere with the liberty of conscience, the right of private judgment, or the religious convictions of any who differ from them in opinion. If the Head of the Roman Church may denounce as heretics, bury in the dungeons of the Inquisition, burn at the stake, and consign to everlasting perdition, all who will neither wash his feet nor kiss his toe, then the heads of any other religious denomination may exact of their followers the same thing, under the same penalties for disobedience. Thus the religious intolerance and persecutions of the sixteenth and seventeenth centuries would be revived.

## A CHAPTER IN JURISPRUDENCE.

We have been generally so well pleased with the brief digest of the more simple and practical rules for the government of the ordinary business of the Lodges, appended to the Proceedings of the Grand Lodge of New Jersey, — for an early copy of which we are indebted to R.W. Br. Hough, Grand Secretary, — that we think we cannot occupy two or three pages of our room more profitably than by laying a brief review of them before our readers, confidently believing that they will be found, by the Masters of our Lodges, of great utility in the performance of their duties.

1. *Advancement of Candidates.* In this class of cases it is held, and we think correctly, that, after a Lodge has conferred upon a candidate the first or second degree, a member protesting against his further advancement cannot be *compelled* to give his reasons for such protest; but, in case of his refusal, the Lodge may disregard the protest and advance the candidate. Our own opinion is that, in such a case, the candidate, being already a Mason and a Brother, made so by his initiation, is en-

titled to a hearing in his own justification; and this can only be had either before a committee or on charges before the Lodge. If the inquiry is had before a committee and the accusation is not withdrawn, then a trial before the Lodge should follow. The Master may stay the advancement of the candidate on reasonably well-founded public rumor, prejudicial to his character, and refer the case to a committee for examination, *with instructions* to report the facts to the Lodge for its decision. The case may then be decided by a majority vote, there being no provision in the By-Laws of the Lodge to the contrary.

2. *Balloting.* If a candidate is rejected and the result recorded, the ballot cannot be reconsidered. The mere announcement of the result, as laid down by our New Jersey brethren, is not sufficient, because, as they very justly say, "in case there be but one black ball, the Master may order a new ballot to be immediately taken." The object of this second ballot is to detect the mistake, if one has been committed. "When *two* black balls appear, upon the balloting for the candidate, the Master has no right, under any circumstances, to order a new trial," and as a general rule this is undoubtedly correct. Circumstances, however, may arise which would render a third ballot proper, the reasons being satisfactory to the Master. We are pleased to see that our brethren repudiate the modern and pernicious doctrine that an unfavorable report of the committee of inquiry obviates the necessity for a ballot, for the converse of this rule would be equally sound, and there would be no necessity for a ballot at all. It is the ballot, and not the report, which rejects the candidate.

3. *Seafaring men.* "When the candidate is a seafaring man, and resides with his family upon his vessel, he has no fixed, permanent residence, and may make application for membership (initiation) at any port to which he may sail." The more general rule in cases of this kind is, that persons professionally attached to the navy, the army, or the mercantile marine, are cosmopolitans, and have no legal masonic, as they rarely have a political, residence, and may consequently make their application to any Lodge wherever they may find it most convenient to do so. The Lodges in all large seaport towns, and near military and naval stations, both in this country and abroad, are in the constant practice of receiving this class of candidates.

4. *Dimits.* "A Mason who has once been dimitted from a Lodge, for no matter how short a period, cannot again be made a member without the usual process of affiliation." This is undoubtedly correct. His dimittance severs his connection with the Lodge as fully and completely as though he had never been a member of it. He takes his place among unaffiliated brethren, and may re-join his own or connect himself with any other Lodge that may be willing to receive him; but this can only be done in accordance with the By-Laws of the Lodge to which he may apply, and the general usages of the Fraternity. A dimit can only be granted by vote of the Lodge, on petition.

5. *Past Master's Degree.* "It is necessary in all cases for a Master elect of a subordinate Lodge to receive the Past Master's Degree in *Symbolic Masonry*, before he assumes the East of his Lodge; and none but Past Masters who have thus received the degree, can be present at the conferring" of it. This degree, if indeed it may properly be called a degree, is a part of the Installation service, and in former times was given on the evening of Installation, in the body of the Lodge, all others than Past Masters retiring. At the present time it is usually given, for convenience, in one of the ante-rooms of the hall, by and in the presence of three Past Masters, appointed by the Master for the purpose There are undoubtedly many presiding Masters, both in this and other States, who never received it in any form; but their Installation is incomplete, and, under the strict interpretation of the law, would probably be considered void.

6. *Visitors.* "A Master has the right to refuse admission to his Lodge of any visitor who he is satisfied would be obnoxious to any member of his Lodge, or to require any such to withdraw." This is predicated on the very just and equitable law that a visitor cannot unseat a member.

7. *Charges.* "It is not necessary that all charges should be made by the Junior Warden in his official capacity. I know of no rule or landmark," says Grand Master Whitehead, "which makes the Junior Warden the public prosecutor in a Masonic Lodge." This rule originated in the brain of a masonic empiric, and has unfortunately obtained in some of our Lodges. It should be at once discarded. The charges should be preferred by the aggrieved party, or, when that is not practicable, by a member of the Lodge.

8. *Suspensions.* "Indefinite suspension"—and all suspensions should be indefinite—"does not relieve the suspended Brother of his masonic obligations, nor does it deprive his Lodge of jurisdiction over him. If, during his suspension, he should be guilty of gross unmasonic conduct, his Lodge has the power to try him on charges, and expel him."

9. *Work and Ritual.* "It is in the highest degree improper for the Master or any other officer of a Lodge in New Jersey, to use a Ritual printed in cipher, in conferring degrees." The use of such a Ritual "is regarded as being in violation of masonic obligations."

## ALLEGIANCE TO A SUPREME POWER ESSENTIAL TO LEGITIMACY.

DEAR BROTHER MOORE,—

Notwithstanding the principles and characteristics of Freemasonry are held in the highest veneration by the membership, who likewise cherish with a religious reverence the mystic tie uniting them in brotherhood, there will occasionally appear, among its votaries, some disquieted spirits whose morbid zeal seems to cast a blur over their intellectual vision. Many of the brethren, whose minds seem freighted with the modern idea of progress, would, if their suggestions were adopted by the Craft, lead the Institution from those quaint and attractive peculiarities which lend such a charm to its character. Among these modernizers are some finding fault with its internal economy; some with its principles of charity; some with its landmarks, as being incongruous, and among the ideas of the past; some with its ritual, as being a vehicle of religious errors; and some with its administration, as being intricate and arbitrary. In many cases very great evils grow out of the agitation of these various subjects, and the disciplinary force of the Institution has to be exerted to allay them. It is not intended here to convey the idea that all who indulge these progressive propensities are actuated by improper ambitious motives; on the contrary, many are influenced by the purest motives. Such are easily convinced of their error, and, after a short struggle with pride, nestle quietly in the bosom of the Institution, satisfied that no modifications, however attractive they may be, can add beauty or utility to its character. Other brethren there are, less tractable, viewing Masonry through a different medium, who are scarcely ever happy unless their opinions preponderate. The success of any adverse propositions awaken in them the most bitter feelings of disappointment and chagrin, which settle into antagonism. A moment's reflection would readily satisfy these gentlemen that the Institution would not suffer materially should they withdraw from the organ of its administration.

These reflections were induced by perceiving the following article in the "London Freemason." As it contains sentiments at variance with the opinions universally held by the Craft, regarding the relationship existing between a Grand Lodge and its membership, it seems proper to notice it. It says:—

> "Allegiance to the Grand Lodge is not to be renounced without strong cause. But such cause is found when it sets at naught its own laws, and does violence to the essential principles of Freemasonry, more particularly when this is perseveringly and systematically done. The obligations are reciprocal: those of the Grand Lodge to the daughter Lodges and to the members; those of the daughter Lodges and members to the Grand Lodge. If the tie is broken, the blame lies with those who first disregard their obligations, and act contrary to them; not with those who therefore declare it to be broken, by renouncing the allegiance which they would have delighted in still continuing to render."

This paragraph, though short, opens volumes of matter of very serious import, and, if the sentiments it inculcates should be favorably received by the Fraternity, they would endanger the peace of the Institution. Its true signification is contumacy. Its doctrine is subversive of the principles of masonic government. It renders nugatory the prerogatives of a Grand Lodge; neutralizes disciplinary regulations; places subordinate Lodges on a level with a Grand Lodge; destroys the dignity of the supreme Body, and counsels secession unless the action of a Grand Lodge comports with the preconceived opinions of those of its members who may have erected some imaginary standard of legislative perfection.

The manner of organizing a Grand Lodge, as originally practiced, is of but little moment in considering this subject in its present aspect. It is sufficient to know that early in the last century the brethren who met in Lodge Form, as the exigencies of the moment suggested, finding themselves devoid of those elements of government necessary in giving efficiency to the design and harmonious operations of the Order, adopted, as if by intuition, a system of government universal in its bearings, beneficent in its purposes, and potent in its administration. Its virtues are as efficient in controlling the ebullitions of caprice, as they are effective in perfecting its schemes of benevolence.

At the time when this administrative form of government was first instituted, there must have been an injudicious exercise of the privilege which the Craft possessed of assembling and opening a Lodge, untrammelled by any authoritative restriction; otherwise the advantage of a Grand Lodge would not have presented itself to the judgment of the brethren. There was really no other subject of vital importance growing out of the transactions incident to Masonry but what might have been corrected by the Grand Master, or by the Lodges themselves. There may have been, however, other very good reasons why a Grand Lodge might prove beneficial to the Order, but this particular feature no doubt furnished the most cogent reason for such a change in the ruling power.

Be that as it may, the change was made. It was at one of the annual mass meetings of the Fraternity, that a general association assumed a definite form, titles of distinction were distributed, and Lodges defined and circumscribed. In forming the Grand Lodge the Lodges were, through their representatives, systematically entwined, and became an integral part of the Body itself. It was under these circumstances that the principles of a general masonic government were brought together, and a Grand Lodge established, which imbibed, in its construction, attributes as indestructible as they are forcible. It is to the power thus inaugurated, the Masons surrendered the inherent right they had of coming together indiscriminately and opening a Lodge for Masonic Work. And now, having relinquished this privilege, they are entirely impotent to regain it. The fact is that no Grand Lodge would be of any practical value without its entire control.

Since that time the system of forming Grand Lodges has scarcely varied from the primitive method; and it is equally true, as has already been intimated, that these Bodies are no sooner brought into existence than they, without any special endowment, possess the attributes of perpetuity. From what source these self-existing principles spring, it is not our present purpose to investigate, even were the subject capable of a solution; it is nevertheless an indisputable reality. Whether these principles are inate or not, they are composed of simple elements which, coming together by the union, produce creative functions, and the organization finds itself elevated in supremacy above the Bodies which laid its foundation. However, be that so or not, these peculiarities are not the characteristics of subordinate Lodges. The Lodges are created by a Grand Lodge, and are strictly to observe the fundamental principles and usages of the Order. A wilful violation of either lays them liable to discipline and dissolution.

There is no part of the world in which Masonry can be introduced that a warrant may not accompany it; and as the rule has long since been settled, that a Lodge can have no lawful existence without a warrant, neither can a Lodge relinquish or forfeit this evidence of its legitimacy, and remain in good standing. The fundamental law on this subject is so well understood that there is scarcely a Mason to be found who is ignorant of the consequences of its violation. Withdrawing allegiance vitiates the warrant, and the parchment becomes of no practical value. In further evidence of the correctness of this position, I will quote the fundamental rule on this subject, viz.: "The privilege of assembling as Masons is no longer unlimited, but shall be vested in certain Lodges convened in certain places, and legally authorized by the warrant of the Grand Master and the consent of the Grand Lodge."

The circumstances giving rise to the opinion herein quoted from the "London Freemason," do not appear; but the presumption is, that it originated in some dissatisfaction produced by the action of the Grand Lodge, and, to manifest their dissent and resentment, the aggrieved brethren seek to dissever the ties binding them to that Body. This is done either to maintain an independent existence as a Lodge, or to associate themselves in forming another Grand Lodge in that jurisdiction. Should this latter supposition be the case, such an act would open another question in masonic law, a hundred fold more important and fraught with much more vital consequences, as the interest of every other jurisdiction in the world would be involved. It is a beautiful sentiment, and a very popular idea, as expressed in the "London Freemason," that where there is no congeniality of feeling or purpose, or where one party to a contract violates any essential principle in the compact, the suffering party may protest against this want of good faith, and withdraw from the association; but that principle is not applicable in the present instance. The parties herein referred to do not hold that relationship to each other which can render such a course admissible. A Grand Lodge is accountable to no other Body for its acts. Its laws, resolutions, and mandates are implicitly to be obeyed, as much so really as are the edicts of a Grand Master. Although its transactions may prove unpalatable to some of its members, and in conflict with the rights and interests of some of its subordinates, they are, nevertheless, to be regarded as binding upon the Craft. On this subject an eminent brother remarks, "that the Grand Lodge, as the supreme authority, is the arbiter of its own laws, and is alone to decide upon the legality of their administration, and when a majority has so decided, the question being fairly put and considered, the minority are bound to submit. In the case of a Lodge, the only remedy seems to me to be the surrender of the charter; and in the case of a member, withdrawal."

Notwithstanding the minority are deferentially to submit to the will of the majority, and the membership to its awards, there are many instances in which very great injustice has been done to individuals, injury to Lodges, and violence to the conservative principles of the Institution, by hasty and impulsive legislation. Indeed, this has been done under the influence of strong antagonistic feelings and prejudices. Reparation, if made at all, is frequently deferred to so late a period that when justice is reached its benignity has lost its virtue, and the suffering party all capability of gratitude. It is lamentable in the extreme that any act of a Grand Lodge should justify these strictures. These acts may be rare; they may be without design; but the sting is none the less painful afflicted by them, and their pernicious effects not less hurtful to the peace and harmony of the Order. Grand Lodges should therefore deport themselves with the dignity becoming their exalted position. They should be deliberate in their legislation, wise and discreet in their administration, and conservative in their acts. The rights of Lodges and the membership should be sacredly regarded, that no just cause of complaint may arise among the brotherhood who necessarily seek their shelter and protection. No honor, no veneration, or respect attaches to the Body whose escutcheon becomes tarnished by a soulless despotism or unreasonable exactions.

Yours in fraternal love, D.

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## THE NEW GRAND MASTER OF ENGLAND.

The M.W. Brother, George Frederick Samuel, Earl de Grey and Earl of Ripon, Viscount Goderich, Baron Grantham, and a Baronet of England, the new Grand Master of the United Grand Lodge of England, was born in London, in 1827, and succeeded his father as Earl of Ripon in 1859, and his uncle as Earl de Grey in the same year.

In May, 1853, his lordship, then known as Viscount Goderich, became a Mason in his ancestral county of York, the Lodge in which he first saw the mystic light being the "Lodge of Truth," now No. 521, and held in the busy manufacturing town of Huddersfield. Shortly afterward his lordship was *appointed* — as is the English custom — Senior Warden, and in 1854 and in 1855 he presided as Master, and at once applied himself with assiduity to the studies necessary upon the attainment of the Oriental Chair; and it is a pleasing fact, that many of the older brethren of the Lodge retain many pleasing memories of the remarkable skill with which Lord Goderich conducted the business of the Craft, even at that comparatively early period of his masonic career. In 1856, he held the station of Senior Grand Warden in the Grand Lodge, and upon the retirement of Lord Dalhousie, in April, 1861, he was nominated by the Earl of Zetland to the distinguished position of Deputy Grand Master, which office he continued to hold until his election to the masonic throne, upon the retirement of that noble brother, just accomplished.

The new Grand Master of England is a member of her Majesty's Privy Council. In June, 1859, he was appointed Under Secretary of State for War; in February, 1861, he was transferred to the Indian Board, but in July of same year he returned to the War office. Since then he has held the appointments of Secretary of State for War, and for the Colonies, and is now Lord President of the Privy Council. He is said to be, as is also his countess, who was his cousin, lineal descendants of Oliver Cromwell, the Lord Protector of England. We wish him a happy and prosperous masonic reign. — *Pomeroy's Democrat.*

## THE GRAND ORIENT AND LOUISIANA.

The recognition of the irregular Supreme Council in New Orleans, — a Body which assumes to exercise the powers of a Grand Lodge in the erection of Craft Lodges, &c., — by the Grand Orient of France, is very properly receiving the united reprobation of every Grand Lodge, and the whole Fraternity of this country. The act was dishonorable, unmasonic, and pernicious in its consequences. The Grand Orient, like every other foreign Grand Lodge, is under the highest obligations of masonic honor and fraternal courtesy not to interfere in any manner or to any extent in the organizations, the government, or the discipline of the Order in the United States. Each and every one of them has enough to do to take care of its own jurisdiction, and it is proper that the Grand Orient should be made to understand that we are capable of managing our own affairs, and that any impertinent interference with them by her will not be tolerated. The case in Louisiana is one of great aggravation, being no less than the establishment of a rival and clandestine Grand Lodge within a territory already pre-occupied by a Body of corresponding rank and unquestionable legality. The toleration of such an abuse of the masonic prerogative would endanger the lawful authority of every Grand Lodge in the country, and would not for a moment be allowed by the Grand Orient, should a similar occurrence be attempted in Paris or elsewhere within its lawful jurisdiction.

And we regret to learn that, so far as that Body has given any expression to its determination, it is in favor of persistence in its wrong doing. But it cannot but perceive, from the great unanimity of the Grand Lodges of this country on the subject, that the result of such a decision must inevitably be an entire and complete severance of all masonic connection and relations between the two countries. This may or not be a matter of much importance to the brethren under its authority, in their intercourse with their brethren of this country, whether at home or in France; but, although the Lodges in Paris should continue, as heretofore, open to their visitors from America, the action of our Grand Lodges would not permit their availing themselves of the privilege, while the doors of our own Lodges would be closed against all French brethren. This would not be Masonry. On the contrary, it would be a great masonic wrong, but one for which the Grand Orient would be alone responsible. We therefore most heartily concur in the hopes expressed by the committee of the Grand Lodge of New Jersey, in their report on the subject, from which we give the following extract: —

"Your committee refer to the extraordinary course pursued by the Grand Lodge of France in recognizing and lending their countenance to a revolutionary and clandestine body of persons, claiming to confer the three degrees of Symbolic Masonry, within the jurisdiction of the Grand Lodge of Louisiana, and without the consent and against the protest of the last named Body. Your committee, however, trust that the universal feeling of indignation with which this action of the Grand Lodge of France has been received by the Grand Lodges of the United States, may induce our sister of France to reconsider her course, and conform her action to the rule upon the subject of exclusive Grand Lodge jurisdiction, which is universally acknowledged in the United States, and which the law of self-preservation compels the Grand Lodges of the United States strenuously to insist upon."

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## MASONS AND ANTI-MASONS.

The loftiest oaks are most exposed to the storm; the proudest positions in life are most pervious to the assaults of envy and malice. And if this be true, as a rule, in the material operations of nature, and in the existence of individuals, it may be readily traced in the history of religions, philosophies, and political systems.

Every form of belief has been assailed with the sharpest weapons of criticism: every metaphysical dogma has been questioned and opposed: every theory of civil policy has met with deadly foes.

It need not surprise us, under these circumstances, to find that an institution like Freemasonry should be received with dislike and antagonism by a section of the community. Some fancy that it interferes with their cherished religious opinions — others that it circumscribes their ideas and actions within the limited sphere of the Fraternity — while others imagine that it is a frivolous amusement in which sensible men can take no pleasure. Of late years considerable attention appears to have been diverted to the subject of the real antiquity of the Craft, and recently our interesting contemporary *Notes and Queries* has had several communications from contributors upon this head. Indeed, one personage — whose name it is unnecessary to introduce here — has become quite rabid in his attacks upon Freemasonry. He denies its claims to veneration on the score of age, and asserts that the Gormogons were more ancient, and quite as respectable as the Freemasons, although he holds that both indulged in silly and absurd ceremonies. We confess that our knowledge of the Gormogons is extremely limited — we believe that they practiced some absurd rites as a preliminary to conviviality, and possibly excess, but the extraordinary part of the foolish writer's comparison is that he likens an Order which has spread over the four quarters of the globe to a society which never emerged from the city of its birth, and whose very name is now merely a peg upon which so-called antiquarians would fain hang their speculations. Surely such reasoning is most inconsequent and illogical. No greater compliment can be paid to the Masonic Institution, than to show that it has survived all the Gormogons, the Gregorians, the Jerusalem Sols, and other spurious imitations of our Order which flourised for a brief space during the past century. These associations had, we will grant, the same chance of success as Freemasonry: where are they now? Buried for ever in the dust of oblivion — and why? Because their principles were ephemeral and their practices merely festive and social. Freemasonry, whether it be really of Jewish origin, or a development of the operative sodalities of the middle ages, possesses in its laws, its precepts, and its results, an infinite capacity for good; it is in harmony with all the nobler impulses of our being: it is, so to speak, a similitude of that more perfect state of humanity for which all earnest thinkers yearn and strive. Such an institution needs no defenders in a free country, and we must therefore condemn those well-meaning brethren who enter the lists to do battle with its profane opponents, especially in the columns of a secular newspaper.

Our ancient regulations teach us that we are not to engage in controversy with the uninitiated world upon the merits or demerits of the Craft, and experience shows that little advantage is to be derived from pursuing an opposite course.

It is, besides, a proof of great presumption on the part of these self-appointed advocates, who in all probability lack in essential particulars the qualifications for a victorious encounter with the foe. The Craft will not have any more of this *dilletante* championship, and we therefore advise our friends to withdraw at once from the controversy which has arisen in the pages of our contemporary. Freemasonry has outlived more serious menaces, and a body which can defy the once omnipotent power of Rome need not fear the paper pellets of an obscure scribbler.

Let it be remembered, that in America our brethren have had to pass through the fiery ordeal of persecution; that men are still alive who can recollict the anti-masonic excitement caused by the disappearance of the infamous Morgan, and that for years the anti-Masons assumed a distinctive name, and fought bitterly against the very existence of the Craft in the United States. Can a better commentary upon their mad and miserable efforts be made, than to point to the unparalleled position which the Masonic Order now holds in America! For one temple of Freemasonry that existed in the Great Republic in 1825, there are now twenty, for every Mason there are now a hundred, and persecution and obloquy not only signally failed to destroy the immortal fabric of the Craft, but have tended to consolidate and strengthen the power of the Order in the hearts of mankind.

Let the heathen rage; our trust is not in our ceremonies — beautiful, sublime as they are — it is the *principles* of Freemasonry in which we glory, and they are pinnacled high above the clouds and storms of time. Let us ever march onwards in this spirit, regarding neither the slaves of superstition on the one hand, nor the children of foolish envy on the other. Our mission is to do good upon earth, and every son of Adam will be welcomed into our fraternal circle if he obeys the divine behest, "Ask, and ye shall find; knock, and it shall be opened unto you." But we have no desire to drag reluctant votaries to our altars; they must come of their own free will and accord, and if any man chooses another path, it is no part of our creed to revile or persecute him.

We can, therefore, safely leave the insufferable folly, not to say insolence, of those who ignorantly deride our institution to the calm and impartial verdict of public opinion, premising that it is but a shallow evidence of learning and research in any individual to confound Freemasonry — under whose canopy men of every nation work and teach — with those mushroom societies of tavern wits, the Gregorians or Gormogons of the the eighteenth century.—*London Freemason.*

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## THE VISIBLE SYMBOLISM OF FREEMASONRY.

A Masonic Lodge is a symbol of the world. The three principal officers of a Lodge, it is needless to say, are seated in the East, the West, and the South. Now, with the recollection that the Lodge is a symbol of the world, or the universe, the reference of these three officers to the sun in its rising, its setting, and its meridian height, must at once suggest itself. This may be said to be the first development of the symbol, and a brief inquiry will only be necessary to prove its antiquity and its universality.

In the Braminical initiations of Hindostan, which are among the earliest, we believe, that have been handed down to us, and may be almost considered as the cradle of the others, the ceremonies were performed in a vast cavern, the remains of some of which at Salsette, Elephanta, and a few other places, will give the spectator but a very imperfect notion of the extent and splendor of those ancient Indian Lodges. More imperfect remains than those are still to be found in great numbers throughout Hindostan and Cashmere; their form was sometimes that of a cross, emblematic of the four elements of which the universe was composed, but more generally an oval, as a representation of a mundane egg, which was, in the ancient systems, a symbol of the world.

The interior of the cavern of initiation was lit by innumerable lamps, and there sat in the East, the West, and the South, the three principal hierophants, or explainers of the mysteries, as the representatives of Brahma, Vishnoo, and Siva. Bramah was the Supreme Deity of the Hindoos, borrowed or derived from the Sun-god of their Sabian ancestors, and Vishnoo and Siva were but manifestations of his attributes. From the Indian Pantheon we learn that "when the sun rises in the East, he is Bramah; when he gains his meridian height in the South, he is Siva; and when he sets in the West, he is Vishnoo."

In the Zoroastic mysteries of Persia, the temple of initiation was circular, being made so to represent the universe, and the sun in the East, with surrounding zodiac, formed an indispensable part of the furniture of the reception-room.

In the Egyptian mysteries of Osiris, the same reference to the sun is continued; and Herodotus, who was himself an initiate, intimates that the ceremonies consisted in the representation of the Sun-god who had been incarnate, that is, appeared on the earth or rose, and who was at length put to death by Typhon, the symbol of darkness.

In the great mysteries of Eleusis, which were celebrated at Athens, we learn from Chrysostom, as well as other authorities, that the temple of initiation was symbolic of the universe, and we learn that one of the officers represented the Sun.

In the Celtic mysteries of the Druids, the temple of initiation was rather oval, to represent the mundane egg — a symbol, as we have already said, of the world; or circular, because the circle was a symbol of the universe; or cruciform, in allusion to the four elements or constituents of the universe.

In the island of Lewis, in Scotland, there is one combining the cruciform and circular form; there is a circle consisting of twelve stones, while three each are placed in the East, the West, and the South, and thirty-eight in two parallel lines on the North, forming an avenue to the circular temple. In the centre of the circle is the image of the god. In the initiation into these rites the solar deity performed an important part of the celebrations; commenced at daybreak, when the sun was hailed at his appearance as the "God of Victory — the King who rises in light and ascends the sky."

We need not multiply instances — every country and religion of the ancient world would afford one. We think we have shown sufficient to complete the coincidence between the symbolism in this respect of Masonry and the ancient mysteries, and to suggest for them a common origin; the sun being always, in the former, from the earliest times of primitive or patriarchal Masonry, considered simply as a manifestation of wisdom, strength, and beauty of the Divine Architect, while it was by the latter, in their alleged degeneration from the true Noahic faith, adopted as the special object of adoration.

There are other points to which we may hereafter allude as being intimately connected with the subject. — *Pomeroy's Democrat.*

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## WHAT CONSTITUTES A MASON?

BY BR. R. N. LITTLE, LONDON.

The Mason who is satisfied with passing through the several degrees, which he may do without any mental labor, or is satisfied with acquiring as much knowledge as will carry him through the respective offices of his Lodge, doing nothing for others but in a course of routine, is no Mason, in the proper sense of the word. He is a mere cumberer of the ground. He fails to fulfil the requirements of his obligations, unless, indeed, he has good cause to show for his abstentation. He must do good and communicate: he must achieve something for others as well as for himself, or he is no true Mason. In the school of Pythagoras, it was a point of discipline, that if, among the *akonstikoi* or practitioners, there were any who grew weary of studying to be useful, and returned to an idle life, they were to regard them as dead, and, upon their departing, they were to perform their obsequies, and raise them tombs with inscriptions to warn others of the like mortality and quicken them to lift their souls above that wretched state. I fear we should have many such monuments in Masonry if each of us had what we really merit. But it is not for me to deliver a homily on the duties and obligations of Masonry, though I may be permitted to suggest to my younger brethren, that Masonry opens to them a career of usefulness — one in which, if they make a good start and persevere to the end, they may not only do great good to others, but reap similar honors to those we have this evening met to confer, if they do not always take the same form. Brethren, if we look abroad into the world, especially into some parts of the world — and not far from our own homes — there are moments in which we feel wearied similarly to the amiable Cowper, when he wrote that touching passage —

Oh, for a lodge in some vast wilderness,
Some boundless continuity of shade,
Where rumor of oppression and deceit
Might never reach me more!

Nevertheless, that is not the part of a wise man, whose feelings are held under the control of his judgment. A life of seclusion and inaction is not for us. We are sent into this world to work — if not to earn our bread by the sweat of our brow, at least to eat our bread in the sweat of our brow. Our destiny is to work, not for ourselves only, but for others. And what a world would this become if we helped and served each other as we should do; if "brotherly love, relief, and truth," universally prevailed! The desert and the waste would be glad, and the wilderness rejoice and flourish like the rose; it would bloom abundantly, and exult with joy and rejoicing. Let us do each his part towards effecting so glorious a transformation, by following those who, like our Brother Brett, not only exemplify in their conduct the true principles of Masonry, but labor heartily and effectively to impress this duty on the minds of others, by leading them into the *arcana* of the Craft, and developing and instructing their symbolic significance.

"Lives of great men all remind us
We may make our lives sublime;
And, departing, leave behind us
Footprints in the sands of time.

"Footprints which perhaps another,
Sailing o'er life's troubled main,
Some forlorn and shipwrecked brother,
Seeing, shall take heart again.

"Art is long, and time is fleeting,
And our hearts, though strong and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor, and to wait."

## BURIAL OF THE PRINCE DE BOURBON AT MADRID.

THE Prince Enrique de Bourbon, who recently fell in a duel with the Orleanist Prince Montpensier, at Madrid, was a Mason of the 33°. He was buried with masonic honors by the seventeen Lodges in that city, and about seven hundred brethren attended his funeral, which took place on the 15th of March. "On the door of the house," says a correspondent of the London *Freemason*, "was placed the following notice: 'Here lived a Bourbon, the only one of his race who, for speaking the truth, died on the field of honor. May his soul rest forever in peace;' and crowds of people perused it in evident sympathy and indignation for his untimely end." And as a new evidence of Popish insolence and inhumanity, he says: "At half-past twelve o'clock the ecclesiastics, who came to celebrate the funeral rites, finding the symbols of our Craft everywhere openly displayed, refused to remain, or allow the cross or blessed candles to accompany the procession." The "blessed candles" were not of much consequence, but the intolerance and bigotry which caused them to be withdrawn, was both offensive and barbarous. There was, however, an honorable exception in the person of Señor Pullido, who followed the corpse and celebrated the last rites of the Catholic Church. It is not improbable that he was a Mason, for there are such among the priests of this denomination in all countries, though few have the courage to avow themselves. The cortege numbered about three thousand. The deceased belonged to the Lodge "Libertad," the members of which bore the mourning insignia of the Order.

## THE PYTHAGOREANS.

[From the "Secret Societies of the Middle Ages."]

THE ancient world presents one secret society of a professedly political character — that of the Pythagoreans. Of religious ones it might be expected to yield a rich harvest to the enquirer, when we call to mind all that has been written in ancient and modern times concerning the celebrated mysteries. But the original Grecian mysteries, such as those of Eleusis, appear to have been nothing more than public services of the gods, with some peculiar ceremonies performed at the charge of the state, and presided over by the magistrates, in which there were no secrets communicated to the initiated, no revelation of knowledge beyond that which was generally attainable. The *private* mysteries, namely, the Orphic, Isiac, and Mithraic, which were introduced from the East, were merely modes employed by cunning and profligate impostors, for taking advantage of the weakness and credulity of the sinful and the superstitious, by persuading them that by secret and peculiar rites, and the invocation of strange deities, the apprehended punishment of sin might be averted. The nocturnal assemblies for the celebration of these mysteries were but too often scenes of vice and debauchery, and they were discountenanced by all good governments. It is to these last, and not to the Eleusinian mysteries, that the severe strictures of the fathers of the church apply.

The history of Pythagoras and his doctrines is extremely obscure. The accounts of this sage which have come down to us were not written till many centuries after his death, and but little reliance is to be placed on their details. Pythagoras was a Samian by birth; he flourished in the sixth century before Christ, at the time when Egypt exercised so much influence over Greece, and its sages sought the banks of the Nile in search of wisdom. There is therefore no improbability in the tradition of Pythagoras also having visited that land of mystery, and perhaps other parts of the East, and marked the tranquil order of things where those who were esteemed the wise ruled over the ignorant people. He may therefore have conceived the idea of uniting this sacerdotal system with the rigid morals and aristocratic constitution of the Dorian States of Greece. His native isle, which was then under the tyranny of Polycrates, not appearing to him suited for his new system of government, he turned his eyes to the towns of Magna Græcia, or Southern Italy, which were at that time in a highly flourishing condition, whose inhabitants were eager in the pursuit of knowledge, and some of which already possessed written codes of law. He fixed his view on Croton, one of the wealthiest and most distinguished of those towns.

Aristocracy was the soul of the Dorian political constitutions, and the towns of Magna Græcia were all Dorian colonies; but in consequence of their extensive commerce the tendency of the people was at that time towards democracy. To preserve the aristocratic principle was the object of Pythagoras; but he wished to make the aristocracy not merely one of birth; he desired that, like the sacerdotal castes of the East, it should also have the supremacy in knowledge. As his system was contrary to the general feeling, Pythagoras saw that it was only by gaining the veneration of the people that he could carry it into effect; and by his personal advantages of beauty of form, skill in gymnastic exercises, eloquence and dignity, he drew to himself the popular favor by casting the mantle of mystery over his doctrines. He thus inspired the people with awe for them, and the nobles with zeal to become initiated in his secrets.

The most perfect success, we are told, attended the project of the philosopher. A total change of manners took place in Croton; the constitution became nearly Spartan; a body of 300 nobles, rendered by the lessons of the sage as superior to the people in knowledge of every kind as they were in birth, ruled over it. The nobles of the other states flocked to Croton to learn how to govern by wisdom; Pythagorean missionaries went about everywhere preaching the new political creed; they inculcated on the people religion, humility, and obedience; such of the nobles as were deemed capable were initiated in the wisdom of the order, and taught its maxims and principles. A golden age, in which power was united with wisdom and virtue, seemed to have begun on earth.

But, like everything which struggles against the spirit of the age, such a political system was not fated to endure. While Croton was the chief seat of Pythagoreanism, luxury had fixed her throne in the neighboring city of Sybaris. The towns were rivals; one or the other must fall. It was little more than thirty years after the arrival of Pythagoras in Croton that a furious war broke out between them. Led by Milo and other Pythagoreans, who were as expert in military affairs as skilled in philosophy, the Crotoniates utterly annihilated the power of their rivals, and Sybaris sank to rise no more. But with her sank the power of the Pythagoreans. They judged it inexpedient to give a large share of the booty to the people; the popular discontent rose; Cylon, a man who had been refused admittance into the order, took advantage of it and urged the people on; the Pythagoreans were all massacred, and a democracy established. All the other towns took example by Croton, a general prosecution of the order commenced, and Pythagoras himself was obliged to seek safety in flight, and died far away from the town which once had received him as a prophet. The Pythagoreans never made any further attempts at attaining political power, but became a mere sect of mystic philosophers, distinguished by peculiarities of food and dress.

## A. AND A. RITE IN NEW BRUNSWICK.

A correspondent of St. John, New Brunswick, under date April 6th, sends us the following: —

The "Moore Royal Chapter of Sovereign Princes of Rose Croix de H.R.D.M.," under warrant of authority from the Supreme Grand Council of the Ancient and Accepted Rite of Masonry of England and Wales, and the dependencies of the British Crown, was duly organized, dedicated, and consecrated, at its Asylum, Masonic Buildings, in the City of St. John, New Brunswick, on the 4th of April, 1870. After which it was decided that the regular meetings of the Chapter shall be held quarterly, viz., in the months of April, July, October, and January. The following are the officers for the present year: Robert Marshall, 32°, Most Wise Sovereign; Rev. William Donald, D.D., 18°, High Prelate; Dr. Thomas A. D. Forster, 18°, First General; James Domville, 18°, Second General; Dr. Edward L. Barteaux, 18°, Grand Marshal; William D. Forster, 18°, Raphael or Conductor; Captain Colin Mackenzie, 18°, (78th Highlanders) Captain of Guard; T. Barclay Robinson, 18°, Almoner; D. Ransom Munro, 18°, Registrar; James H. Robertson, 18°, Treasurer; Christopher Besant, 18°, First Lieutenant of the Guard; Dr. George E. S. Keator, 18°, Second Lieutenant of the Guard; David G. Smith, 32°, Chamberlain; John Mullin, 18°, First Herald; Charles E. Potter, 18°, Second Herald; Henry Card, 18°, Organist.

The "Moore Lodge of Perfection" and the "Moore Council of Princes of Jerusalem" were also organized, agreeably to authority given under the above mentioned warrant.

## THE SUPREME COUNCILS OF THE UNITED STATES *vs.* THE GRAND ORIENT.

We have been politely favored with an advance copy of a very able and spirited protest by the two Supreme Councils of the United States against the highly offensive and unmasonic proceedings of the Grand Orient of France, in recognizing the existence of a spurious Supreme Council in the city of New Orleans, and within the lawful jurisdiction of the Southern Council. We have not room for the entire document, but if the Grand Orient has a particle of masonic honor left within its bosom, it cannot fail to feel the force, if its pride will not permit it to acknowledge the cogency and propriety, of the rebuke so justly administered. The reasoning contained in the following extract is unanswerable: —

> A Supreme Council established in a nation, whether in an Empire, a Kingdom, or a Republic, has jurisdiction co-extensive with the limits of such country, if, when it is established, no other Supreme Council has obtained jurisdiction there. This is the common law of Freemasonry, — a law dictated and established by necessity; because, if it were not so, there could be no peace, but continuous dissension; and trespasses, complaints, and recriminations would rend Masonry as wolves rend a carcass, and bring the Order into shame and contempt.
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> The Grand Orient of France well knew, for it had so decided in a sane interval, in 1858, that an Inspector-General created by itself could exercise no powers within the jurisdiction of another Supreme Council. It knew that the Chassaignac Body was created by the sole authority of M. Jacques Foulhouze, whom it had denuded of his privileges as an Inspector-General, for "*forfaiture d'honneur*," in establishing it. And yet, without any new light upon the subject, without any reconsideration or re-examination, without restoring M. Foulhouze, and while in alliance with us, it recognized this spurious organization as a lawful Supreme Council!!
>
> If a Supreme Council for the State of Louisiana can be established and recognized by the Masonic Powers of the world, so also can one be established in every one of the States, if not in every one of the Territories of the United States. These bodies, so numerous, and with constituencies so small, would at once cease to be of any importance, or entitied to the respect of the great Masonic Powers, and would fall into merited contempt; while the 33d Degree would become as common and as purchasable as the Degree of Master Mason — for there are now thirty-seven States of the United States.

The following is justly deserved, and ought to humble the pride of the French authorities, without giving offence: —

> The Grand Orient of France is not, upon any ground, entitled to enact laws for, and dictate to, other Masonic Powers; neither on the ground of the greater eminence of its members, nor of superior intelligence, nor of services to the cause of Masonry; for it has added nothing to its philosophy, nor illustrated its history, nor improved its ceremonial.
>
> It is for each of the other Masonic Powers to say for itself whether it will submit to the audacious insolence of such an attempt at dictation. We not only shall not, but we accept the alternaiive, and repel the insulting claim of superiority.

The following is the result to which the protest arrives.

> We, the said Supreme Councils, do therefore decree as follows, that is to say:
>
> 1st. For its unlawful aggression upon the jurisdictional right of the Supreme Council for the Southern Jurisdiction of the United States, all relations of amity and alliance between us and the Grand Orient of France are severed, and all communication between each of us and it will cease.
>
> 2d. For its recognition of an unlawful, illegitimate, and spurious body of expelled Masons, as a lawful Supreme Council of the 33d Degree, its peer and equal, we do no longer recognize the Grand Orient of France as within the pale of Masonry, but hold it, and all bodies and individual Masons under its jurisdiction, as infected by the same taint of illegallity, and as unlawfully communicating with clandestine and irregular Masons.
>
> 3d. We do henceforward recognize the Supreme Council of the 33d Degree, for France and its dependencies, over which the Ill. Br. Cremieux presides, and of which the Ill. Br. Vicomte de la Jonquiere is Secretary-General, as the sole legitimate Supreme Power of the Ancient and Accepted Scottish Rite in France and for its dependencies.
>
> 4th. All of our Lodges of Perfection, Councils, Chapters, and Consistories, and our Sanctuaries of every degree, are inexorably closed against all Masons of the obedience of the Grand Orient of France; and all Masons of our obedience are forbidden to visit any bodies of that obedience, or to recognize as Masons any who acknowledge the supremacy of the Grand Orient of France.
>
> 5th. This suspension of amicable relations will continue until all claim of right on the part of the Grand Orient of France to consider the pretences to to legality of bodies of the Ancient and Accepted Rite within our respective jurisdictions are disavowed, and sufficient guarantees are obtained against the disturbance by it of the masonic peace of the United States.
>
> 6th. In respect to the qualifications of profanes seeking initiation, no other Masonic Power will be permitted to dictate to us what laws we shall enact or what customs and usages follow.
>
> We do not admit the claim of the Grand Orient of France, which permits an Emperor to nominate profanes to be its Grand Masters, and has always made indecorous haste to submit to the ruling political power of France, and burn its incense at the foot of the throne — of Bourbons and Bonapartes alike — to be regarded as the peculiar defender of the holy creed of Liberty, Equality,

and Fraternity. Its ambition is to be acknowledged as the superior of all other powers in Masonry. Its pretences to this superiority are inadmissible and offensive, nor has it ever distinguished itself, as the Supreme Council for France has done, by bold declaration of its independence of the throne.

## IS POPE PIUS IX. A FREEMASON?

THE following interesting article appeared in the Philadelphia *Keystone* some weeks since, but has been crowded out of our pages by other matter. We now give it as an item of curious interest, though not of much practical value, for it is of very little consequence whether the Pope be a Freemason or not, except that, if he be, it shows him to be a greater hypocrite and more dishonest than we had supposed him to be. We think the weight of the evidence is in favor of his having been initiated in a Lodge at Havana, which at the time was under the jurisdiction of the Grand Lodge of Pennsylvania. This being so, he is simply a traitor to his solemn obligations, and is unworthy of the place he occupies as the head of the largest denomination of Christians in the world. If it be not so, then he is a bigoted and proscriptive priest, fulminating his ridiculous bulls and harmless anathemas against an Institution which he knows nothing about, except that its liberal principles are antagonistical to the propagation of ignorance and superstition. But his race is nearly run, and it is to be hoped that the world will be the gainer by its completion, though of this there is no certainty, for the whole flock bear the same ear-marks.

The *New York World* of the 10th of the present month, contains the following statement. We have not seen the *Era Paoli Sarpi* of Venice, which is given as authority in the *World*, but we expect to receive it in a few days: —

"Freemasons will be interested to know that Mastai Ferretti, better known as Pope Pius IX., once belonged to their Order, having joined it in Philadelphia when he was a Papal Nuncio to this country, and that he continued to be a Mason two years after he became Pope. These assertions are made on the authority of the *Era Paoli Sarpi* of Venice, a Catholic journal, devoted to ecclesiastical reform, and, if true, they are certainly very peculiar, especially when taken in connection with the well-known devotional character of the Pope in his earlier years."

This is a very interesting question. The late syllabus of the Pope, in which the Freemasons and "Carbonari," are classed as evil societies, and against which the terrors of the Papal bull are alike threatened, rather proves, that if the pope was a Mason, he has backslidden. If he ever was, he has permitted the "light" he then received to become "darkness," and "great is that darkness." Were it not so, he never could have committed so great an error as to describe the Fraternity of Freemasons with the same pen he drew the character of the "Carbonari," or to have united them in one general condemnation.

In order to give such information as we could obtain on this subject, we present the following facts: —

In 1868, the Grand Master of Pennsylvania (R.W. Richard Vaux), received from the editor of the *Masonic World* (Le Monde Maçonnique), published in Paris, the August copy of that periodical. In that number was an article, entitled *Initiation de Pie IX.* We translated the following statement which it contains. The editor of the *World* (Paris) introduces it as follows: — According to the promise we lay before our readers the first document, which we reprint from the l'Umanitaris, intended to prove the initiation of Pope Pius IX. into the mysteries of Freemasonry.

This document is a letter that the Masons of Messina addressed in 1865 to the Very Rev. M. Aglotti, capitulary Vicar of that diocese. It asserts that Mastai Ferretti, while Gregory XVI. was Pope, was sent on a mission to America, North and South. After this mission was finished, M. Ferretti went to Philadelphia, and there remained some time. He was then made a Mason. The letter proceeds to give his speeches on masonic occasions, in which he extols Masonry, and thus expresses himself: "I am fully convinced that Masonry is one of the best '*plus belles*' associations that is known in the world." Again this letter gives on another occasion the following address spoken by M. Ferretti: "I shall ever be a warm defender of this Sublime Order, whose mission is to moralize the universe and to relieve and protect suffering (*abandonnee*) humanity." These extracts will suffice for the present purpose.

Accompanying the *Masonic World*, a letter was also received by the Grand Master from its editor, calling his attention to the article, and asking him to forward to the *World* a certified copy of the facts and proceedings of the Lodge initiating M. Ferretti. To this letter the Grand Master replied November 23, 1868.

In the reply it is stated, that "from time to time he had heard a report that the Pope was made a Mason in the United States, but that he had always regarded it as an idle story. Since, however, so respectable masonic authority had published what purported to be the letter of the Freemasons of Messina, and vouched to be authentic, in which such statements were publicly made, an examination would be instituted by the R.W. Grand Secretary of the Grand Lodge of Pennsylvania, Br. John Thomson."

The investigation was accordingly made, when the records presented these facts: —

There was a Lodge, *L'Temple des Vertus Thelogales*, No. 103, held in the city of Havana, under a warrant from the Grand Lodge of Free and Accepted Masons of Pennsylvania, dated the 17th day of December, 1804. By a copy of the list of members of that Lodge, it appears that January 15, 1815, Juan Aug. Ferretti was made a Mason, and that March 21, 1817, he withdrew from said membership.

That there was also a Lodge, *Las Delicias de la Havana*, No. 157, held in Havana under a warrant from the Grand Lodge of Pennsylvania; on March

27, 1818, J. A. Ferretti joined that Lodge. That on November 17, 1819, Martin Ferretti was made a Mason in No. 157.

The names are copied from the report of the Secretaries of these Lodges, into a Register kept for that purpose in the Grand Secretary's office, Masonic Hall, in this city. These names are, therefore, not copies of the original signatures, but probably written as pronounced in English.

These facts were sent to the editor of the *Masonic World*, in Paris. We leave the question to be decided by further proof, if Martin Ferretti was the English version of Mastai Ferretti, which the Messina Masons state was the name of the present Pope, before he was raised to the Pontificate as Pius IX.

We expect yet to hear more of the question, "Is Pope Pius IX. a Freemason?" His holiness will be astonished when he reads this, so quickly following our former article, "The Pope, the Ecumenical Council, and Freemasons," in the January 22 number of the *Keystone*. Is the Pope a Freemason?

## GARIBALDI.

We note that Garibaldi has issued a flaming call for a gathering of free thinkers in opposition to the Ecumenical Council, and among other societies enumerated we find the Freemasons. We protest, in behalf of the Craft universal, against having Freemasonry, even by name, mixed up in the atheistical revolutionary hodge podge fathered by the celebrated Italian. We protest and deny his right to drag the Institution into even apparent antagonism with any sect of religionists, even though, as in the case of the Catholic Church, that sect be its open and avowed enemy. We protest against being mixed up with political or revolutionary measures of any kind; and, more than all, we most strenuously object to having our garments soiled by the contact of free thinkers, or, in plainer English, atheists. If the General would have the patience to reflect for a few moments, he would see that his motion has for effect to increase the importance of the Ecumenical Council, and lend interest to its deliberations; while the idea of fighting it before it has opened its mouth, is to place one's self in the attitude of firing six-pounders at the moon. If the Roman Council bounds its deliberations by the needs of the Catholic faith, and lets the rest of mankind alone, we fail to perceive why the rest of mankind need get unduly excited over the fact. If, on the other hand, it attacks other sects, or societies, we venture to believe that it will then be time enough for the party attacked to defend itself. Should the Council go out of its way to attack Freemasonry, the attack, judging from what has gone before, must be in the nature of a slander, and against that we have the major remedy of proving, by our acts, that it cannot reach us through the invulnerable armor of truth and right, in which we are panoplied. But if such attack could be justified, it would be by the fact that our Institution had joined hands with the political associations of Europe. We therefore request the Ecumenical Council to take notice that, notwithstanding the call of Garibaldi, Freemasonry has and will have nothing to do with his gathering or its objects. — *Holmes*.

## OUR GREAT LIGHT IN MASONRY.

No true Mason at heart can ever regret that the Bible was permanently fixed, by our ancient Craft, upon the masonic altar. When we read its sublime history, we find there never was a fragment of an army that has survived so many hard-contested battles. No earthly breastwork, reared by the skill of man or formed by the convulsions of volcanoes, ever withstood as many sieges. No huge masses of granite was ever battered by so many furious storms.

Notwithstanding all this, it yet remains as the glory and beauty of the light of Masonry, teaching a true masonic life. That internal word, with its divine power and spirit, has existed, to bless humanity and cheer the desponding of earth's mortals, during the rise and downfall of empires. Each epoch of time and dispensation have bequeathed some of their dilapidated columns to the rich museums of the world. The numerous princes, lords, and rulers of the earth, with the passing away of their dominions, have been weighed in the balance, and are found wanting.

The once fixed laws of the Medes and Persians have been abolished, and are no more. The faintly glimmering light, by which the historic page of Greece was read, is extinguished; and the iron rule of Rome with her Cæsars is held, in a trembling and a palsied hand, by the head of the Romish church. Still that book, the great luminary of Masonry, which reflects rays of truth divine, survives them all. Its bright beams of glory flit across the isthmus of time, and over the dark stream of death, and rests upon the unbounded plains of immortality.

While the nations of the earth, like generations, have succeeded each other, and passed away; while kings and emperors have been dethroned, while the philosophers of one age have been superseded by those of the coming age, and dearly cherished systems and institutions have been sunk in oblivion — have died and become obsolete — while this great light of Masonry still survives it engrosses the deepest thoughts of men. In all periods of time since its existence it has been carefully purused, and deliberately investigated, by the most towering intellects and master minds; and to-day it holds a place in the affections of the people unequal to any other book on earth. Among the low, and before the highest tribunals, it is looked upon by every true Mason as the rule and guide of our faith.

It is read more and oftener in the morning, as the sun rises to adorn the day and produce a cheerful aspect on all the face of nature. So this book is a light to the spiritual vision, and its truths enlighten the mind, elevate the thoughts, and cheer the pathway of humanity. There is more sharp and fierce controversy, relative to the ancient meaning of some terms contained in it, than in any other volume in the world.

But in many respects all debate is hushed and silent. There is no dispute about the utility of the Ten Commandments, the golden rule, the forgiving of enemies, the Lord's prayer, and the practice of charity.

During all the ups and downs of the world, the many charges, and the marches and counter-marches of its bitter enemies, to this our Masonic light, it still remains upon the altar. While it has survived all changes, it exists yet unchanged, with its lessons of truth, to cheer the drooping spirits of the pilgrims of earth.

So will it be, we believe, through all time to come. As it has sustained its power and withstood its bitter and bigoted enemies, so it ever will. Their guns of longest range are discharged with their deadliest blast, taking their best aim at the Bible, as their hated target, yet, as in the past, its light will continue to shine.

In the dark ages of the world's history Masons were its protecting friends, ever taking the precaution to preserve "the Book of the Law"; and during all the varied changes that have taken place with nations, the masonic Fraternity have been strict in retaining the record as the great light of the brotherhood; and it is passing strange that Masonry should meet with such bitter opposition from those who profess to revere the Bible. The manner and mode of preserving the Ancient Record must be credited to the Masons; and for doing this and having it present in every Lodge, we are reviled and slandered by many of the mountebanks of religion. Our foes are among those bigots who imagine that the great Jehovah has given them a license to

"Deal damnation round the land
On each they judge their foe."

But notwithstanding all this vituperation, coming from hearts steeped in slander and venom, Masonry will stand. It will live and prosper in our world, and become more and more beloved by the good and wise of the future, while its enemies will be buried in oblivion, and be forgotten.

As this great light has existed amid all of the fiery darts of the wicked, so will Masonry, its protector and friend, live to bless the woe stricken sons of earth. Masonry and the Bible are inseparably and eternally united, and what is thus united, let no ruthless hand attempt to put asunder. — *Mystic Star.*

## BENGAL.

On February 26, Lord Mayo, in his capacity of Lord Patron of Masonry in Bengal, paid his first visit to the Lodge. The usual ceremonies were gone through in presence of about 150 brethren, and after a banquet, at which 80 members sat down, his Excellency made a speech, of which the following is an extract: — "I have been now for more than a quarter of a century a member of the Masonic Craft, and I am free to confess that I have not been so active a Mason as I ought to have been: indeed, I must also admit, that I have oftener been present as a guest at the banquet table than in Lodge. Nevertheless, I say without hesitation, that, as years advance, I am more fully convinced than ever of the great mission the Order has performed, and is performing, for the benefit of mankind; the important influence for good which the Craft has exercised, and must ever exercise, over society at large; and of the fact, which must be recognized by every consistent member — that a good Mason cannot be a bad man."

[From the Philadelphia Keystone.]

## "BENJ. STORER" AND BR. CHAS. W. MOORE.

We have respect for Benj. Storer, for we do not know him, and hence assume that he is worthy of our sentiment, which we here accord. We do know Br. Chas. W. Moore, and candidly confess that he is a most estimable and excellent gentleman, and a brother entitled to our fraternal regard. Having thus cleared the ground for further remarks, and made it all smooth and pleasant, we most humbly venture to remark, in the gentlest and most modest manner possible, that Benj. Storer is not, that we know of, the Editor of The Keystone. Most probably B. S. never imagined he was, or is, or would likely wish to be, for ought we ken of. Nor do we know, he, the said B. S., ever said he was, or thought he was, or wished he was. Nor do we "for sure and certain" believe he, the aforesaid B. S., ever proposed to anybody to consider him so to be. Nor do we know that there is any such living person as the said B. S. aforesaid.

We do know that Br. Chas. W. Moore is the able and accomplished Editor of the "Freemason's Monthly Magazine," for it is printed on the cover of the said publication. We read it, admire the manner it is conducted, and copy from it cheerfully, for it has good articles, and many of them.

So looking over the April number we were struck with the article headed "The Brotherhood of Man." We recognized it, knew it by its likeness to its father, welcomed it as a returning member of a large family, asked it if it knew its father after so long an absence — when to our horror, our dismay, and distrust of our editorial family relations, this child of ours said, in bold effrontery, its father was Benj. Storer, and that Br. Chas. W. Moore said so; and that it came from Boston, its birth-place.

We were agonized — looking to our "better half" in the sanctum, we said what *is* the world coming to. Here is a child of ours, we know it to be so, denying its paternity, and giving as sponsor our respected and valued contemporary, Br. Chas. W. Moore, and asserting its birth-place was Boston. We were calm under this trying and most distressing dilemma. What could we say? The reply we made we thought was worthy of our exalted character for self-control. Child, we said, your father *never* was in Boston — but it may have been possible, your mother was once *in* Philadelphia. The child was for a long time silent and meditative, and then in the coolest manner possible, asked if we then saw her. So much for the Brotherhood of Man and its parents.

[There are two kinds of vexatious errors to which editors and authors are exposed, in the practical performance of their duties. First, those which are so egregious as to provoke anger, and, second, those which are so perfectly ludicrous as to leave no room for anything but laughter. The above is one of the latter. We wrote with a pencil at the end of the article referred to — *Keystone.* Being cramped for room, and not particularly careful of our chirography, the word was not probably written so intelligibly as it might have been. Be this as it may, our printer succeeded in making out of the letters *Key* the word *Benj.*, and out of *Stone* the word *Storer!* And in this way gave birth to the mythical *Benj. Storer!* The whole thing is too laughable to excite anger; and is unquestionably the best practical *joke*, by typographical blundering, on record. In justice to our printer, however, we are willing to assume the entire responsibility of it, on the condition that he agrees in future to be more careful in giving our able and accomplished contemporary the credit preeminently his due for the very many excellent articles we still expect to transfer from his columns to our pages.]

SWEDENBORG RITE, and the Great Masonic Leaders of the Eighteenth Century, by Samuel Beswick. New York: Masonic Publishing Company, 432 Broome Street, 1870. pp. 204.

We are indebted to the courtesy of the publishers, for a copy of the above work. It is handsomely printed, and reasonably well written. Of its contents it is more difficult to form any definite judgment, or to express any decided opinion, without occupying more space than we can spare for the purpose, and perhaps more than the importance of the subject would justify; nor is it easy to perceive what particular purpose the author has in its publication, except it be to show that Swedenborg was a Freemason, and that he made use of Freemasonry as an instrument in the propagation of his peculiar religious views. If this were his purpose, then he has been, perhaps, partially successful; and entirely so, if what he says be true, that in 1706, when 18 years of age, Swedenborg "was initiated for the first time into the mysteries of Freemasonry," at Brunsbo, in West Gothland, "taking the Chapter Degrees in the Scottish Rite." He does not give us the authority for this, but fortifies the statement by reference to a lecture delivered by a Lieut.-Col. Baltzer Wedemar, at Wittshofle, in 1787, in which the speaker, "in alluding to the past history of the Order, paid a tribute to the high worth of Swedenborg as a member of the high degrees. He referred to the scientific and theological writings of the Assessor (Swedenborg), and their effect upon Masonry in general. The higher degrees, including Sublime and Ineffable Masonry and *Templar* Degrees, had undergone some modifications, which were due mainly to the Swedenborgian system of Symbolism, which had imprinted upon Swedish Masonry a particular character, which it would always retain. Swedenborg was, in fact, one of the most eminent Masons of the first half of the eighteenth century." Granting the correctness of this statement, the conclusion to which we arrive is, that Swedenborg, taking the organization of Primitive or Symbolic Masonry as his model, invented and put in operation a more extensive and practical system, which he divided into grades, or degrees, adapted to the capacity, rank, and progress of his neophytes, and used it for the cultivation and spread of his religious views, in opposition to the Moravian theology, which was then the dominant religion in Sweden. And to this source may probably be traced the origin of many of the Societies which, under the abused name of Masonry, prevailed on the continent of Europe during the last century.

The work, as a whole, is more curious than valuable, and, though not without its absurdities, will be read with some interest, if not with profit, by the masonic student. The concluding chapters intimate that Swedenborgian Masonry, or a system of empiricism under that name, has long existed in New York, and the author predicts for it a successful future. We shall probably refer to the subject again.

## THE GREAT LIGHT.

AMONG the first things which the initiate discovers, is that the Bible is the great light of Masonry. All are instructed to regard it as a sacred record by Jews, Christians, and Masons, and as such, in its instructions of faith, hope, love, and immortality, it is a book of divine authority. Viewing this record in this light, how some, who profess to be Christians, and who minister at the Christian *altar*, can say that Masonry is not a religious institution, is more than we can understand. We do not believe it to be sectarian or dogmatic. It rests upon a broader platform than sect or party. Its great noble principles look above and beyond the bounds of party. And this is the reason why we regard it as a theory with Christian principles, without any of its sectarianisms.

MASONRY EVERLASTING. — "Masonry is founded in the mutual wants and necessities of our race; and as long as these wants and necessities continue, so long must Masonry exist; as long as there is a hungry man to be fed, a naked man to be clothed, afflicted man to be comforted, a man in danger or distress to be relieved, a destitute widow to be supplied, a helpless orphan to be nurtured and educated; as long as there is a weeping eye to be dried, a broken heart to be healed, a sighing son of sorrow to be consoled, a dead man to be buried, so long has Masonry her mission to perform. Charity, her great virtue never faileth; faith terminates in sight, hope ends in fruition, but charity continues beyond the grave, survives the general 'wreck of matter, and the crash of worlds,' and endures through unending ages of eternity! When the sun and the moon, the lesser lights, shall be blotted out; when the stars shall fall, and Death shall make its final triumph over the human race, Masonry, like an angel of mercy, will sit weeping by the last man, and hold a cup of water to his fevered lips; and then, abandoning the doomed earth, she will ascend to heaven, and behold the Almighty Creator cause to spring from the wreck of matter the new heavens and the new earth, — for, as of the tree, there is hope of the heavens and the earth, if they may be cut down, that they will sprout again!" — *Br. English, G.M. of Arkansas.*

ENVY. — If all the hidden works of envy could be brought to light and their authors known, the greatness of their littleness would cover them in the thick darkness of the contempt of all honorable minds.

## MASONIC CHIT-CHAT.

**The Masonic Orpheus.** — Such is the title of a new and very excellent music book by Br. Howard M. Dow, Organist of the Grand Lodge of Massachusetts, consisting of a collection of songs, hymns, chants, and familiar tunes, especially designed to accompany the Work of Lodges, Chapters, Councils, and Commanderies, and all other public and private ceremonies of the Fraternity. The tunes and hymns, many of both of which are original, have been selected with great care and admirable taste. And what is, perhaps, one of the most important recommendations of the work is, that the music has been arranged for male voices,— a *desideratum* in their adaptation to masonic purposes. The work is printed in folio, and comprises two hundred pages, and is undoubtedly the best of its kind which has ever been given to the Fraternity, either in this country or abroad. Oliver Ditson & Co., Boston, are the publishers.

**An Impostor.** — An individual, signing himself "R. Westcott, Station A., Boston, Mass.," is sending "private and confidential letters" to persons advertising in the public papers for employment, that he will put them in possession of the "masonic secrets," by means of which they may find any kind of employment, for the moderate sum of five dollars. We have one of his letters before us which, while it shows him to be an intelligent and well-educated person, shows him also to be a great impostor. It is to be presumed, however, that his success will not be very encouraging, and our advice to him is that he turn his attention to some more honorable occupation.

**Complimentary.** — "*The Freemason's Monthly*, of Boston, for April, continues to give evidence of the full vigor of the master mind which has controlled it for over twenty-nine years, and is, as usual, first-class in every respect. We shall not try to gild refined gold." — *Pomeroy's (N. Y.) Democrat.*

**Prussia.**— The correctional police of Landeau, in Prussia, have condemned to one year's imprisonment the Catholic priest, M. A. Eschenfeldel de Eschbach, for offensive misdemeanor against the King, the Government, and the Chamber of Deputies, by the publication of a dissertation upon Freemasonry, which this priest carried so far as to excite public indignation.

**Italy.** — On the 27th of December, 1869, the Royal Lodge George Washington, Orient of Palermo, Italy, Br. C. Finochiaro Aprile pronounced a discourse in which he gave an interesting summary of the history of the Lodge from its foundation. The discourse is given in full in "The Masonic World," published at Paris, for March, but is not of sufficient general interest to call for a translation. The Lodge, however, is a very respectable one, and its name will commend it to American brethren visiting Palermo.

**Death of M.W. Br. Robert D. Holmes.** — M.W. Br. Robert D. Holmes, Past Grand Master of the Grand Lodge of New York, died at his residence in New York City, on the 13th of March, of a painful illness of four months' duration. His loss will be keenly felt by a large circle of friends, by whom he was highly esteemed. His funeral took place at Grace Church in that city on the 16th, and was largely attended by his masonic brethren, the procession being over two miles in length. The deceased was the Masonic Editor of the New York Dispatch, and was a writer of ability and large experience.

**Germany.**— On the 12th of February last, there was a meeting of the "German Union of Freemasons," as it is called, under the auspices of the Lodge "Three Cedars," at Stuttgard. This is a society of radical masonic reformers, who would divert the Institution to any other than its legitimate purposes. A Lodge has recently been opened at Vienna, in Austria, which is a step in the right direction, though we have little expectation of its long continuance. Austria is too much under the rule of Romanism for the success of Masonry within its dominions. A Lodge has also been opened at Pesth, in Hungary, where there are now seven Lodges in operation.

The Lodge is not intended to reform inebriates, Christianize profane swearers, civilize roughs, or refine the utterly bad. The *bane* of the order is a too rapid afflux of members — the *antidote* is a wide dissemination of the "divine idea" that Lodge meetings have other and nobler objects than the business one of *making* Masons. — *G.M., Ia.*

**Erratum.** — In our last, page 192, Chit-Chat, for "Freemasons (Catholic) Journal," read "Freemans &c." An error with a difference!

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## PRINCE CHARLES EDWARD STUART.

It is not probably necessary to remind the reader that this gentleman was the elder son of the celebrated Chevalier de St. George, the eldest son of James VI of Scotland and II of England, and that he was the occasion of the Scottish Rebellion in 1745, for our business with him is not as a *Pretender* to either the Scottish or English throne, but as a Mason, *pretender* or otherwise; and we confess to have been at times a little suspicious of the pretensions which many of our zealous brethren have been forward to urge in his behalf in this latter respect. The fact, however, of his connection with Freemasonry would seem to be authentically established by a statement we have recently met with in the history of the Grand Lodge of Scotland, as revised and published in 1849 by R.W. Br. William A. Laurie, Grand Secretary, to the effect that, "on the 10th of November, 1799, there was presented to that Grand Lodge, by John McGowan, Esq., a book containing the Minutes of a Lodge of Freemasons held at Rome in 1735, under the auspices of the Earl of Winton. The thanks of the Grand Lodge were cordially voted to the munificent donor of so valuable and curious a record." And to this statement the editor adds: "This is the Lodge over which *Prince Charles Edward* presided as R.W. Master," and that "the above mentioned highly interesting volume is now (1849) in the Grand Lodge of Scotland."

This statement would seem too precise and well authenticated to admit of any doubt, and we therefore take the fact to be well established, that the "Young Pretender" was a Freemason, and that he presided over a Masonic Lodge in Rome in 1735. The last clause of this statement, however, reveals a remarkable circumstance, in respect to which, if not so well attested, we should be inclined to indulge in some incredulity. It is well known that this young Prince was reared and educated as a strict Roman Catholic, and in submissive obedience to the doctrines and mandates of that church, which, it is needless to say, was not then, and has not been at any time within the last five hundred years or more, particularly tolerant of the *heresy* of Freemasonry, or of any persons, however eminent, belonging to it. The Prince, indeed, may have been an exception, or may have had the good sense to keep the knowledge of his connection with it to himself and associates.

The late Br. Oliver says that the Prince was received into the Royal Order of Robert Bruce, at Edinburgh, in 1745 — the year of the Rebellion — and was elected Grand Master, which office he held until his death; and in confirmation of this fact he cites a letter written by the Duke of Perth to Lord Ogilby, which contains the following passage:—

> "On Tuesday, September 24 (1745), by appointment, there was a solemn Chapter of the Ancient Chivalry *of the Temple of Jerusalem*,* held in the audience room. Not more than ten Knights were present, for since my Lord of Mar dimitted the office of Grand Master no general meeting has been called, save in your own North Convent. Our noble *Prince* looked most gallantly in the white robe of the Order, took his profession like a worthy Knight, and after receiving the congratulations of all present, did vow that he would restore the Temple higher than it was in the days of William the Lion. Then my Lord of Athol did dimit as regent, and H.R.H. was elected Grand Master." But "the fatal issue of the battle of Culloden extinguished the hope of this brilliant revival in Scotland. The majority of the Templars went into exile with their Prince, and those who remained in this country durst not continue openly to practice the ceremonies of an Order so inseparably connected with the ruined Jacobite cause. It is to this period that we must look for the real fraternization of the Scottish Templars with the Masonic Body, under shelter of whose privileges they assembled their scattered fragments."†

Having effected his escape after the failure of his attempt on the English Crown, the Prince took up his residence in France, and assumed the Grand Mastership of the Order of Heredom, to which he had been elected as before stated; and which Order, with some modifications, he put into a new form, and called it the Rose Croix. He subsequently, according to Oliver, established the Rite de la Vielle Bru at Toulouse, which he denominated Ecossais Fideles, in honor of the kind reception that his aide de camp, Sir Samuel Lockhart, had received from the Masons there; and, in this circumstance, we are inclined to think the phrase Scottish Rite had its origin. He subsequently issued a manifesto to the town of Arras, in France, conferring on the Lodge there the power of working the Degree of Heredom, under the name of "the Eagle and Pelican." And, if not here (Arras), about this time, began the manufacture of the thousand-and-one degrees, falsely called masonic, which, in the latter half of the last century, entailed so much confusion and discredit on the character of the Institution in France and other of the continental States. What share the Prince really had, or what encouragement he afforded in the propagation of these spurious degrees, it is now difficult to determine, nor is it of any consequence. If what is reported of him in this respect be true, however, he either entered, personally, largely into the speculation, or he was essentially duped and imposed upon by a set of unscrupulous impostors. We are inclined to think the latter is the true solution of the matter. But that while in Scotland, suffering and fighting valiantly for his father's throne, and prospectively his own, he availed himself of the protection and advantages of secret organizations, resembling and passing under the name of Masonry — whether really so or not is uncertain — there can be no reasonable doubt, for such is the testimony of concurrent history; and while, to this fact, he may have been indebted for much of the success that attended his operations there, he was not less indebted to it for his final escape from the country.

According to Oliver, the followers of James II who accompanied that unfortunate monarch, in his escape to France in 1688, carried Freemasonry with them, and laid the foundation of that "system of innovation which subsequently threw the Order into confusion, by the establishment of a new degree, which they called the Chevalier Maçon Ecossais, and worked the details in the Lodge at St. Germains. This step introduced a taste for novelties, which successive brethren, of sanguine temperament, did not fail to improve, and many new degrees were invented and practiced in the continental Lodges, although they were not numerous at that period. These Lodges became the rendezvous of the partizans of James, and by their means they held communication with their friends in England, thus giving a political character to the new degrees, which those of simple Masonry would not bear." Our Brother might have said with greater truth, "which those of simple Masonry" would not and therefore did not tolerate; for the real truth is, that the political secret societies, which at this time sprung up in the interests of the exiled monarch, and subsequently in that of his son and grandson, were as innocent of pure Freemasonry as the unfortunate exiles were guiltless of religious tolerance and political sagacity.

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* Br. Oliver is a little uncertain, but is of opinion that this Order was the same as the Royal Order of Bruce, but adds he (the Prince) might have received both.

† Statutes of the Temple, XVII.

## CENTENNIAL ANNIVERSARY OF THE MASSACHUSETTS LODGE.

THE occurrence of the Centennial Anniversary of a Masonic Lodge, wherever located, or under whatever circumstances, is an event eminently worthy of commemoration. The full rounding off of one one hundred years of continued existence, is a favor which few voluntary secular associations are permitted to realize. Bound together by no special ties of interest, such societies spring into life, play their allotted part, pass away, and are forgotten. To this general law of mutation, Masonic Lodges, though by no means wholly or even largely exempted, undoubtedly present more exceptions than are to be found in any other class of the community. This may, and probably is, in some measure, attributable to the fact that the Masonic Fraternity, as a secular institution, is more numerous, both in its membership and in its auxiliary aids, than any of the other social divisions. But the true reason is to be found in its peculiar conformation, and adaptation to the social needs and necessities of life. In this respect it is without an equal. Its members, whatever may have been their motive in joining it, soon learn to love it, not from selfish or eleemosynary considerations, but from the harmonizing and softening influences which it exercises over their lives, the sympathetic emotions it awakens in the heart, and the confidence it inspires in each other. And this is the secret of its success and endurance, that which has brought it down along the ages of the past, and will carry it forward in defiance of the prejudices, the opposition, and the persecutions of bigotry and intolerance, for ages to come.

The occurence of a Centennial Anniversary forms an important epoch in the history of the Lodge. It presents a standpoint — an occasion suggestive of the past — of its pleasant memories, its lessons of wisdom, its guarantees for the future. If it be true that history is philosophy teaching by example, this is the time to read its lessons, and to profit by its instructions. We are, therefore, always rejoiced when we learn that such celebrations, in whatever branch of our Institution they may occur, are to be celebrated in a manner commensurate with their importance. Five such observances have, in our day, taken place in our own city, two of them by Grand Lodges — the first in 1833, the second in 1869 — and three of them by subordinate Lodges. The last was the celebration named at the head of this article, and took place at the New Masonic Temple, on the 12th of May, the particulars of which are given in the following concise report from one of the city papers of the following morning: —

Sutton or Corinthian Hall, where the afternoon exercises were held, was well filled by the members of the Lodge with their ladies and friends. A voluntary on the organ was the opening, after which the M.W. Grand Master and suite were received in Due Form. Music by the choir followed this ceremony, after which, W.M. George Emerson made an address, extending a cordial welcome to the company present, saying that the occasion was one from which they could look back with pride and satisfaction. "While the zeal of our ancestors is brought before our minds, a fresh impulse and a new zeal is obtained in the endeavor to discharge every duty which devolves upon us as members of this honorable Lodge."

Prayer was then offered by the Chaplain, Rev. Br. John P. Robinson; reading of the Charter by Rev. Br. John P. Robinson. The choir sang an original ode written for the occasion by W. Br. W. S. Adams. The W. Br. Charles W. Slack then made the Historical Address, of which the following is an abstract: —

In 1770, Boston was a town of 20,000 inhabitants; 4000 houses, mainly of wood. Hancock's house, finished in 1737, was the most elegant structure in town. Mr. Slack now recited various historical events that took place during the period prior to the Revolutionary War, in the midst of which the Lodge was chartered. May 12, 1770, Joseph Warren placed his name to the Charter for the institution of the Lodge; Joseph Tyler, James Jackson, Isaac Rand, William Palfrey, John Hill, Nathaniel Cudworth, Joshua Loring, and John Jeffries, with Joseph Warren as Grand Master, he being then twenty-nine years of age, constituted Massachusetts Lodge, May 12, 1770. In December, of the same year, he was installed Grand Master of Masonry in Boston, and within one hundred miles circumjacent of the same. Masonry was regularly introduced into Boston about one century after the settlement of the country. In 1764, the Masons' Hall was in the Green Dragon Tavern, on Union Street. In 1768, the Royal Arch Lodge of Masons was organized. The first meeting of the Lodge was held in the old hostelry. The second meeting was held in the same place, when it was voted to hold future meetings at Concord Hall, on Queen, now Court Street. On the 3d of January, 1774, the M.W.G.M. Joseph Warren visited the Lodge in Due Form, receiving the full honors of Masonry — his last official and personal visit. From October, 1774, to February, 1775, the Lodge met in the Bunch of Grapes Tavern. A suspension then occured, the Lodge holding its next meeting on December 9, 1778. On the 7th of March, 1780, it made a movement for the union of all the Lodges in the country, and it culminated in the union of the Massachusetts and St. John's Lodges. During the years 1783–5, Moses M. Hayes was the Grand Master. The announcement, on the evening of the 2d of November, that the Charter was missing, created great excitement; no trace of it could be found; but, on the 2d of December, it again hung in its accustomed place. On the 30th of April, 1810, the propriety and utility of instituting a fund for charity was suggested. A committee was appointed to consider and report a plan, which was adopted July 30. On the 16th of June, 1817, an act of incorporation was obtained from the Legislature of Massachusetts for the Grand Lodge. In 1817, the several Lodges procured a lease of apartments in the Exchange Coffee House. The premises were destroyed by fire, November 3, 1818, the Lodge losing much of its regalia. The present arrangements, respecting charity to strangers, were established in 1819. In the spring of 1821, the Lodge took apartments in the upper story of the Old State House, the hall possessing ample accomodations.

On the 29th of March, 1822, a portrait of Most Worshipful Joseph Warren was obtained. June 17, 1825, the Lodge participated in the ceremonies of laying the corner-stone of Bunker Hill Monument. February 23, 1827, the Lodge took action on the subject of erecting a Masonic Temple. On the 30th of December, 1831, the Lodge met for the first time in the new Temple on Tremont Street. On the 24th of June, 1845, upon invitation of King Solomon's Lodge, of Charlestown, the Lodge joined in publicly dedicating the model of the old monument erected by them, in 1794, to the memory of General Joseph Warren. On the 11th of November, the Lodge participated in the dedication of the new Masonic Hall in the old Temple. On the 15th of November, 1858, the Lodge met in Nassau Hall, on Washington Street, and on the 10th of January, 1860, in the Winthrop House. On the 5th of April, 1864, this was destroyed by fire, and the Lodge again lost its property, and took temporary quarters in Thorndike Hall. On the 14th of October, 1864, the corner-stone of the present Temple was laid, and the dedication took place on St. John's Day, June 24, 1867. The first meeting of the Lodge was held the 24th of September following, making the seventeenth place of communication it has known. On this its one hundredth anniversary, it stands the third oldest Lodge in the State, but second to none for its strict observance of those masonic virtues — Friendship, Morality, and Brotherly Love.

At the close of Br. Slack's address, an address was made by the M.W. Grand Master, William Sewall Gardner, and this closed the exercises of the afternoon. At half-past six a reception was held, when the Committee received their many prominent guests; at half-past seven the company passed up stairs to the banquet, which was served in the banquet-hall of the Temple. Floral decorations were abundant, giving the hall a beautiful appearance. Opposite the entrance and against the wall were suspended "G" and the square and compass, formed of red and white pinks, set in roses relieved by smilax. On one side of the hall was "1870," and opposite, "1770." Large baskets of flowers hung from the arches of the Gothic windows and over the various arches which divide the hall. The tables were spread by William Tufts, caterer, and presented a tempting appearance, all that was necessary for such an occasion being provided in abundance. The Germania Band occupied the entry adjoining the hall, and discoursed those selections which have made the band so famous for receptions. When the banquet had been partaken of, the W.M. George R. Emerson called the company to order, and introduced M.W. Grand Master William Sewall Gardner, who excused himself from making a speech, and called upon Charles Levi Woodbury, who interested the audience, in his humorous manner, by anticipating that Masonry in the future might be composed of women. Mayor Shurtleff was the next speaker, congratulating the Lodge on the success of their first centennial. Br. Slack closed with an address.

The company now passed to the Gothic Hall, where the Boston Commandery choir gave a musical entertainment. In the mean time the banquet-hall was cleared of its tables, and soon the feet were busy keeping time to the music of the Germania Band in a well-selected order of dances. This was continued until 12 o'clock, when the festivities of the day were ended.

The affair was a complete success in the full sense of the word. The Committee of Arrangements, Messrs. Henry J. Parker, Alexander K. Bryer, Edwin Wright, Charles W. Slack, Samuel W. Creech, jr., George R. Emerson, Samuel A. B. Bragg, have been indefatigable in their efforts to make it so, and were last night rewarded by feeling satisfied that the Centennial Anniversary had been observed in a manner which reflects credit upon the Lodge and the Fraternity.

## MASONRY IN THE MEDIEVAL AGES.

Br. Robert W. Little is writing a series of able and interesting articles, in the "London Freemason," on the "Ancient and Modern Mysteries," from the latest of which we extract the following on the existence and practical operations of Masonry in the Medieval Ages, which, we doubt not, if not new, will nevertheless be acceptable to many of our readers: —

"Whenever we read of the extension in barbarous or pagan countries of Christianity, and the conversion of their inhabitants to the true faith, we also hear of the propagation of the art of building, in the same places, by the corporations of architects, the immediate successors of the legionary Colleges, for the new religion required churches, and in time cathedrals and monasteries, and the ecclesiastical architecture speedily suggested improvements in the civil.

"In time, all the religious knowledge, and all the parts of Europe, were concentrated in the remote regions of Ireland and Scotland, whose missionaries were sent back to England to convert the pagan Saxons. Thus the venerable Bede tells us (Eccl. Hist. lib. iii. cap. 4, 7), that West Saxony was converted by Algebert, an Irish bishop, and East Anglia, by Fursey, a Scotch missionary. From England, these energetic missionaries, accompanied by their pious architects, passed over into Europe, and effectually labored for the conversion of the Scandinavian nations, introducing into Germany, Sweden, Norway, and even Ireland, the blessings of Christianity and the refinements of civilized life.

"It is worthy of note that in all the early records, the word *Scotland* is very generally used, as a generic term, to indicate both Scotland and Ireland. This error arose, most probably, from the very intimate geographical and social connexions of the Scotch and the northern Irish, and perhaps, also, from the general inaccuracy of the historians of that period. Thus has arisen the very common opinion that Scotland was the germ whence sprang all the Christianity of the northern nations, and that the same country was the cradle of ecclesiastical architecture and operative masonry.

"This historical error, by which the glory of Ireland has been merged in that of her sister country, Scotland, has been preserved in much of the language, and many of the traditions of modern Freemasonry. Hence the story of the Abbey of Kilwinning as the birthplace of Masonry, — a story which is still the favorite of the Freemasons of Scotland. Hence the tradition of the apocryphal mountain of Heredom, situated in the north-west of Scotland, where the first or metropolitan Lodge of Europe was held; hence the high Degrees of Ecossais, or Scottish Master, which play so important a part in modern philosophical Masonry; and hence the title of 'Scottish Masonry,' applied to one of the leading rites of Freemasonry, which has, however, no other connection with Scotland than that historical one through the corporations of builders, which is common to the whole Institution.

"It is not worth while to trace the religious contests between the original Christians of Britain and the Papal power, which, after years of controversy, terminated in the submission of the British Bishops to the Pope. As soon as the Papal authority was firmly established over Europe, the Roman Catholic hierarchy secured the services of the Builders' corporations, and these under the patronage of the Pope and the Bishops were everywhere engaged as 'travelling Freemasons,' in the construction of ecclesiastical and regal edifices.

"Henceforth we find these corporations of builders exercising their art in all countries, everywhere proving, as Mr. Hope says, by the identity of their designs that they were controlled by universally accepted principles, and showing in every other way the characteristics of a corporation or guild. So far, the chain of connection between them and the *Collegia Artificum* at Rome has not been broken.

"In the year 926, a general assembly of these builders was held at the city of York, in England. Thence sprang the document well known as the York Constitutions, and the York rite of Masonry, now practised by the English Lodges.

"Four years after, in 930, according to Rebold, Henry the Fowler brought these builders, now called Masons, from England into Germany, and employed them in the construction of various edifices, such as the Cathedrals of Madeburg, Meissen, and Merseburg. But Krause, who is better and more accurate as a historian than Rebold, says that, as respects Germany, the first account that we find of these corporations of builders is at the epoch when, under the direction of Edwin of Steinbach, the most distinguished architects had congregated from all parts of Strasburg for the construction of the Cathedral of that city. There they held their general assembly, like that of their English brethren at York, enacted constitutions, and established at length a Grand Lodge, to whose decisions numerous Lodges or *hutten* subsequently organized in Germany, Bohemia, Hungary, France, and other countries, yielded obedience. George Kloss, in his exhaustive work entitled *Die Freimaurerei in ihrer wahren Bedeutung*, has supplied us with a full collation of the statutes and regulations adopted by these Strasburg Masons.

"We have now got upon recent historical ground, and can readily trace these Associations of builders to the establishment of the Grand Lodge of England, at London, in 1717, when the Lodges abandoned their operative Charters, and became exclusively speculative. The record of the continued existence of Lodges of Free and Accepted Masons from that day to this, in every civilized country of the world, is in the hands of every masonic student. To repeat it would be a tedious work of supererogation.

"Such is the history, and now what is the necessary deduction? It cannot be doubted that Krause is correct in his theory that the incunabula — the cradle or birth-place — of the modern Masonic Lodges is to be found in the Roman Colleges of Architects. That theory is correct, if we look only to the outward form and mode of working of the Lodges. To the Colleges are they indebted for every thing that distinguished them as a guild or corporation, and especially are they indebted to the architectural character of these Colleges for the facts so singular in Freemasonry, that its religious symbolism — that by which it is distinguished from all other institutions — is founded on the elements, the working tools, and the technical language of the stone-mason's art.

"But when we view Freemasonry in a higher aspect — when we look at it as a science of symbolism, the whole of which symbolism is directed to but one point, namely, the elucidation of the great doctrine of the immortality of the soul, and the teaching of the two lives, the present and the future — we must go beyond the Colleges of Rome, which were only operative associations, to that older type to be found in the Ancient Mysteries, where precisely the same doctrine was taught precisely in the same manner. Krause does not, it is true, altogether omit a reference to the Priests of Greece, who, he thinks, were in some way the original whence the Roman Colleges derived their existence, but he has not pressed the point with the pertinacity which its importance requires. He gives, in his theory, a pre-eminence to the Colleges, which they are not in truth entitled to.

"The theory which I should advance on this subject, and to maintain which has been the object of the present sketches, is that Freemasonry is indebted for the working of its Lodges, for its organization as a guild, and for its connection with the operative art of stonemasonry, to the Roman Colleges of Architects; but that for its science and philosophy, for its religious character, and above all for its symbolism, it is indebted to the sacred Mysteries of the Ancient Pagan World."

## ST. PAUL'S LODGE, GROTON.

PEPPERELL, April 12, 1870.

[Br. C. W. MOORE, — I send you a copy of an Address, delivered before the Members of St. Paul's Lodge, October 29, 1810, by R.W. JOHN ABBOT.]

BRETHREN, — As the time has arrived when I propose to decline a re-election to the office of Master, you will indulge me a moment, in referring you to the institution of our Lodge. The time passed in adverting to any useful establishment with which we are connected, is generally well employed. A comparison of what we have been with what we are, leads to the correction of errors into which we may have imperceptibly fallen. It tends in every charitable institution to strengthen the ties which unite its members. It is unnecessary to analyze the principles of our associations: you have frequently seen them delineated by the pencil of a master. The picture presented to your view has been a finished production of the best affections of human nature. The exercise of these affections was designed by the Great Creator to afford the highest pleasure; and without them, our journey through life would be a night of discord and misery. What I now intend is only to give you a sketch of the formation, progress, and present state of St. Paul's Lodge. From such a view we may derive new inducements, not only to promote the good of the great masonic family, but to render this member of it particularly deserving the approbation of the jurisdiction from which we received our Charter.

The first regular meeting of St. Paul's Lodge was on the thirteenth day of February, A.L. 5797. There were present, at this meeting, twenty brethren, who had associated as members, and four visitors, — less than one-third the present number of members. Though the laborers in this part of the Masonic Vineyard were comparatively few, yet they soon performed much labor, for, on the twenty-seventh of February, the time the first Work was done, seven brethren were Crafted, nine Raised to the Sublime Degree of Master Masons, and two admitted members.

The goodness of their Work is evidenced in the persons of some now respectable Masons. The inconvenience of attending other Lodges, from their distance, was, perhaps, the immediate cause of the formation of St. Paul's Lodge. That it has flourished and become a tree of fair fruit, I think we may venture to appeal as well to our own Records as to those persons of the Masonic Fraternity with whom we are particularly connected. From the establishment of this Lodge, during thirteen years, 166 persons have been initiated as Entered Apprentices, 68 of whom were initiated by the R.W. James Brazer, 33 by W. Oliver Prescott, 15 by R.W. Timothy Bigelow, 5 by W. Wallace Little, 21 by W. James Prescott, 10 by W. John Walton, 5 by W. Caleb Butler, and 9 by myself. 166 have passed the Degree of Fellow Craft: 71 by James Brazer, 36 by Oliver Prescott, 12 by Timothy Bigelow, 25 by James Prescott, 2 by John Walton, 9 by Caleb Butler, and 10 by myself. 154 have been raised to the Sublime Degree of Master Mason: 65 by James Brazer, 23 by Oliver Prescott, 13 by Timothy Bigelow, 21 by James Prescott, 14 by John Walton, 7 by Caleb Butler, 11 by myself. 77 persons have been admitted as members: while James Brazer was Master, 23; Oliver Prescott, 16; Timothy Bigelow, 7; Wallace Little, 5; James Prescott, 12; John Walton, 6; Caleb Butler, 5; and myself, 4. The number of members, as they this day stand on the Lodge books, is 73; from which, taking twelve names of persons who have not lately attended, and who probably do not consider themselves members, we have 51. The number of brethren whom you have appointed to preside in St. Paul's Lodge, is nine. They are the persons whom I have named, together with the Worshipful John Loring, who appears to have resigned soon after his election. On this Annual Meeting, as well devoted to the cultivation of the social feelings as to the performance of the duties of Masonry and business of the Lodge, we witness with pleasure the presence of four Past Masters. One of our Past Masters, the Most Worshipful Timothy Bigelow, has repeatedly been chosen to preside in the Grand Lodge of this Commonwealth. Can we not with pride ask, has any Lodge more or better jewels than St. Paul's? Where we have, in our assemblies, the presence and patronage of characters who are honored and esteemed by the world, we may pronounce the state of Masonry to be flourishing. Charity is one of the great pillars of the Masonic Edifice. To be extensively useful as well as respectable, every charitable institution should have funds. Without them, the practicable exercise of this virtue cannot, or will not, be extensive. The nominal amount of the funds of St. Paul's Lodge is perhaps as large as that of other country Lodges which have been as recently established. Some part, however, of the funds of our Lodge, is not safely secured. A part, perhaps, can never be collected. The evidence of a part of them consists in mere loose receipts not bearing interest. Is it not consistent with the strict principles of Masonry, that brothers, who neglect to renew the debts, or properly secure the sums they owe to the Lodge, should, after being admonished by repeated request from the Treasurer, be reminded of their duty in some other manner? Is there any reason that one Brother should pay the Lodge his money as soon as it is due, and another, who has received credit, considers himself absolved from all obligation of ever paying? Committees have been appointed on this subject. It still requires the particular attention of the Lodge. A careful concurrence of the greater part of the members — I do not say unanimous — will alone promote the interest of the Lodge, by procuring a safe investment of its moneys. From our Records, there appears to have been made, before the present year, but six Reports of Committees, on the State of the Funds, since the establishment of the Lodge. In the year 5797, the amount of them was reported to be $305.05; in 5803, $286.21; in 5804, $251.48; in 5806, $646.07; in 5808, $651.60; in 5809, $672.84; and, by the Report of the present year, their amount appears to be $747.61: so that, since the year 5806, the funds have gradually increased. If this sum could at any time be realized, and the Treasurer regularly receive the annual interest, the Lodge would soon have a disposable fund to command, so as to pour the oil of health into wounds that can never be cured by the hand of private charity.

Brethren, — should my past conduct have so far received your approbation as that you might again be willing to place me in the chair, I must still decline the honor. I am compelled to do this because my private avocations, with other obligations, require, for the present, a respite from the active duties of the Lodge. As Master, the principles of our Institution, which I have endeavored to represent not as composing the basis of a mere technical pursuit, but as forming a beautiful system, calculated to direct our conduct in life, by imprinting moral truth on the mind by means of appropriate emblems. To decline an election from any other cause than necessity, would illy requite the brethren for that respect and attention which it will ever be my pride and pleasure to acknowledge they have paid. At a future time, should the Lodge require my personal service, I shall cheerfully give it in any station the brethren may direct. Brethren, — the elections of St. Paul's Lodge have generally been made with harmony and unanimity: hence it has held a high rank under this masonic jurisdiction. The same agreement in future will probably produce the same effect. Let us, then, make the only qualification for office: a virtuous, respectable character combined with masonic information. By continuing united, honoring the worthy, and cultivating, in the world as well as here, those social affections which are distinguishing features in the system of Masonry, we shall not only greatly promote the interest of St. Paul's, but advance that of the whole Fraternity. Our Lodge will thus continue a bright star in the constellation of Masonry, till the Great Architect of all shall close this and every human institution by opening in heaven a Lodge of happiness for the reception of faithful workmen.

A true copy. Attest,

DAVID CHILD, *Secretary.*

N.B Out of the 18 W. Masters who have preceded me, I am the only one left on the stage. I have occupied the chair six years, at two different times. I remember all of them. They were nature's noblemen! The " still small voice" says to me, " You must soon bite the dust."

Yours, in masonic bonds,

LUTHER S. BANCROFT.

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OLIVE BRANCH LODGE, No. 39, located at Le Roy, N. Y., will celebrate its first semi-centennial anniversary on the 22d day of June next, with appropriate masonic ceremonies. The Brethren of that Lodge have it in contemplation to make the occasion one of the most imposing and brilliant masonic pageants ever observed in Western New York.

## GRAND LODGE OF MAINE ON THE FRENCH INVASION.

THE following are the preamble and resolutions, in relation to the Grand Orient of France, as reported by R.W. Br. Drummond, Chairman of the Committee on Foreign Correspondence, to the Grand Lodge of Maine: —

*Whereas*, The Grand Orient of France, disregarding the remonstrances and protests of all the American Grand Lodges, persists in recognizing the spurious Lodges in Louisiana; and, in answer to such remonstrances and protests, has adopted the declaration " that humanity and Masonry are outraged when color, race, or religion is sufficient to prohibit a profane from entering the masonic family," and has communicated it to this Grand Lodge with the further declaration, that it " then and thenceforward breaks alliance with every Masonic Power that will not adhere to that declaration."

*Resolved*, That the Grand Lodge of Maine, while always ready and willing to receive criticism upon any of her acts or regulations in the same fraternal spirit in which it may be made, holds herself to be the peer of any of her sisters, however powerful, and that she will submit to dictation from no quarter whatever.

*Resolved*, That the Grand Lodge of Maine, in reply to the communication from the Grand Orient of France, declares: —

That she holds that a belief in God is an indispensable qualification in every candidate that knocks at the door of Masonry, and that this law is a *landmark* which she will neither attempt to remove, nor suffer, so far as she is concerned, to be removed.

That, beyond this, she prescribes to her subordinates no test of religion, race, or color.

That in respect to these, every member of a Lodge is his own judge, and every Lodge and every member of a Lodge has the right, inherent and indefeasible, not subject in the slightest degree to oversight or question by *any* authority, to reject any candidate, whatever be his color, race, or religion.

That any candidate believing in God, " free born, of good report, and well recommended," who shall be received into the humblest of her Lodges, *is a Mason*, whatever be his color, race, or religion, and is entitled to all the rights of a Mason, and she spreads over him the ægis of her protection as fully as over those upon whom she has heaped her highest honors.

That she claims for her Lodges, and accords to all Lodges everywhere, the right to determine, without question or authority, whether any Mason, not a member, shall be admitted as a visitor.

That a Lodge is a masonic household, into which no one can be admitted as a member or a visitor, who will cause a single seat in the circle to be vacated.

That she claims exclusive authority over Symbolic Lodges in the State of Maine, and concedes to every other Grand Lodge and Grand Orient exclusive masonic authority over subordinate Bodies in the State, Province, or Country in which it is located.

That any Lodge established in any such State, Province, or Country, by any other than its Supreme Masonic Authority, is irregular and clandestine; and

That all Masons and Bodies of Masons, who knowingly and wilfully persist in recognizing and corresponding with such irregular and clandestine Lodges, are thereby rendered irregular and clandestine themselves.

*Resolved*, That the Grand Orient of France, by persisting in the recognition of irregular and clandestine Lodges in Louisiana, has placed herself without the pale of Masonry; and that this Grand Lodge is compelled to suspend masonic intercourse with her, and to require the same of all Lodges and Masons of this jurisdiction.

*Resolved*, That a copy of these resolutions, duly attested, be forwarded to the Grand Orient of France, and thenceforward all masonic intercourse with her be suspended till she shall withdraw her recognition of irregular and clandestine Lodges, and give assurance that, in the future, the rights of other Grand Bodies shall be respected by her.

## REFLECTIONS.

WHATEVER can unfold to the mind the best principles of action through life, in the most impressive and obvious manner, is of the greatest importance to mankind. They need associations with each other, and admonition from the fount of morality and justice, to keep alive and active the throes of benevolence and kindness; and in no way can they derive more pleasing advantages of this nature, than in a well-constituted and regularly-governed Lodge. If the precepts of morality are prized for their worth as a rule of faith, they are no where to be found dispensed more correctly at the present day, or more forcibly illustrated. If Charity is the theme to swell the soul with expanding sentiment of generous hospitality, it is there, as from a pure, celestial fount, invigorating the feelings of kindness. If brotherly love is accounted one of the cardinal virtues, there it is impressed upon the mind with all the earnestness of Faith, Hope, Love, and Charity. If dependence on an Allwise Creator for the enjoyments of this life, and the bliss of a future world, is the theme, it is portrayed in language pure from the sacred volume open before them, and made effective by the out-pouring prayers of an officiating messenger from the Most High. Then, where is the society with purer motives, or more usefully employed in their leisure hours.

The Institution was formed for the most extensive benefits to mankind in the arts and the social affections, and it is in the power of the government of the Institution, to make it all that can be hoped for or

wished by every friend to good order and good government. It speaks the same language of friendship and confidence to all the civilized nations of the globe; and, in this particular benefit, there is none to equal it. May it prosper in all good works, extend its benefits through remote generations of men, and be the proud cause of more-extensively cultivating the good and holy principles of Faith, Love, and Charity. *

## SUPREME COUNCIL 33° A.A. SCOTTISH RITE, SOUTHERN JURISDICTION.

[Condensed from Pomeroy's (N. Y.) Democrat.

THE Supreme Council of Sovereign Grand Inspectors General, 33°, of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States, assembled in biennial session at Baltimore, on Monday, May 2, and was opened in Ample Form, with all the ceremonies peculiar to the Rite, by M.P. Sovereign Grand Commander Albert Pike, assisted by the following Sovereign Grand Inspectors General: Illustrious Brothers A. T. C. Pierson, of Minnesota, *as* Lieutenant Grand Commander; B. B. French, of Washington, D.C., *as* Grand Prior; Giles M. Hillyer, of Miss., *as* Grand Chancellor; E. H. Shaw, of Cal., *as* Grand Master of State; A. G. Mackey, of S.C., Grand Secretary General; Henry Buist, of S.C., Grand Treasurer General; Fred. Webber, of Kentucky, *as* Grand Constable; G. A. Schwarzman, of Maryland, Grand Tyler; the following active members, John R. McDaniel, of Va.; Luke E. Barber, Ark.; T. R. Cunningham, of Md.; Samuel M. Todd, of La.; J. J. Worsham, of Tenn.; Martin Collins, of Mo.; Thomas H. Caswell, of Cal.; and honorary members, John H. Howe, of Ky.; J. C. Ainsworth, of Oregon; Ben. Perley Poore, of D.C.; C. C. Bitting, of Va.; William L. Mitchell and T. W. Chandler, of Ga., and William Cothran, of Miss.

Immediately after the session was opened, the Sub-Council went into secret session, when the reports of the Sovereign Grand Inspectors General for States were received and referred, and other matters of importance to the Rite deliberated on.

The Sovereign Grand Commander delivered his address, which took three hours in reading, and was a most powerfully written document, embracing in its scope the state of the Rite, and making many valuable suggestions, which met the hearty concurrence of the Sovereign Grand Inspectors General, and representatives of Grand Consistories assembled.

Its reference to the condition of the Rite, within his jurisdiction, received at his hands a careful analysis. Where Inspectors General appeared, in his estimation, not to have performed to the fullest extent the responsible duties they had assumed, whether of an official character or otherwise, he dwelt with deserved, but at the same time fraternal, reprehension. He was the wise physician administering, in firm yet brotherly language, the proper remedy; while those who had, even amid the greatest difficulties, overcome the same, and made full exhibit of the glorious results of their labors, he paid the merited compliment. When he singled out Illustrious Brothers Shaw, 33°, of California, Parvin, 33°, of Iowa, and Webber, 33°, of Kentucky, as especially *bene merito*, he but expressed the universal sentiment.

His reference to the intimate relations existing between the Southern and Northern Supreme Councils was peculiarly felicitious, and while touching upon this subject, he said: "I should rejoice to see one Supreme Power created for the United States, with its See and Secretariat at the Capitol of the nation. The dignity and influence of such a Body would be very great; and it certainly would not be surpassed in any respect by any Masonic Body in the world." His exposition of the condition of the Rite in foreign States, and the fraternal relations existing with them, was elaborately dealt with. To the Grand Orient of France, the masonic monster of hideous mien, he exposed the fallacies of their infamous course toward a Sovereign State of our Union, and informed the Council that, in conjunction with their Northern ally, they had broken off every relation of amity or acknowledgement. These remarks, he said, did not refer to the Supreme Council of France, — the only legitimate head of the Scottish Rite, in that country and its possessions, with whom the old relations of amity and fraternal love still existed.

The Supreme Council went into secret session, and elected Illustrious Brothers, B. B. French, Lieutenant Grand Commander; Henry Buist, Grand Chancellor; J. J. Worsham, Grand Treasurer General. Ill. Br. J. M. S. McCorkle, of Kentucky, was elected to receive, as an *Honorarium*, the Degree of 33, Honorary; and Ill. Br. William Tracy Gould was elected an active, and subsequently an *emeritus* member. The Supreme Council then adjourned.

Wednesday evening, 6 P.M., the Supreme Council, under escort, and at the invitation of the Grand Consistory of Maryland, proceeded from their headquarters at the Eutaw House — Sir Knight James D. Gilmour (who courteously provided rooms for the several committees of the Supreme Council), proprietor — to Raine's Building, where a banquet, really worthy of the name, superabundantly supplied, awaited them.

After the edibles had been discussed (during which Winter's band discoursed several choice airs), the Chairman called the Illustrious Brethren to order, and, in some very excellent preparatory remarks of welcome and otherwise, gave the first toast: —

"The Supreme Council for the Southern Jurisdiction of the United States."

Which was duly honored with flowing goblets of champagne.

The Illustrious Sovereign Grand Commander, Albert Pike, rose, amid profound silence, to reply, and briefly but eloquently descanted upon subjects material to Scottish Rite Masons, and concluded amid great applause, by proposing: —

"That Harmony which Masonry teaches, — may it ever prevail among the Masons of the Scottish Rite in Maryland.

The third toast was then given: —

"The Supreme Council for the Northern Jurisdiction of the United States."

After the applause had subsided, Ill. Br. R. M. C. Graham, 33°, Representative of the Southern Council, near to the Northern Council, eloquently responded, and, in his concluding remarks, said he looked forward to the union of the Northern and Southern Supreme Councils, and the formation of a Supreme Council for the United States (tremendous applause), which, he felt assured, would be the strongest Masonic Body in the world. He concluded by giving "The Illustrious Masons of South Carolina, the birth-place of the Mother Council of the World," and called upon Ill. Br. Buist to reply.

After the applause had subsided, Br. Buist made a telling speech in his usual eloquent and graceful manner.

Ill. Br. Shaw, 33°, of California, then addressed his Illustrious Brethren; was frequently applauded; and concluded by extending his hand, as a Massachusetts-born man, to Br. Buist, of South Carolina, as an evidence of the fraternal feelings created by Masonry among all its devotees. This was excellently well received, and the sentiment duly appreciated.

"The Masonic Press," was then given, when there was loud calls for the masonic editor of POMEROY'S DEMOCRAT. Ill. Br. Tisdall, 33°, obeyed the summons, and was warmly and fraternally received.

On Thursday evening, a Lodge of Sorrow, in accordance with the usages of the A.A. Rite, was held to commemorate the manly and masonic virtues of the following deceased Sovereign Grand Inspectors General, Active and Honorary members of the Supreme Council: Illustrious Brothers, Howell Cobb and William S. Rockwell, of Ga.; Edward H. Gill, of Va.; Edward R. Ives, of Florida; Willis P. Coleman and Joseph Francois Lamare, of La.; and Thomas Ross, of Cal.

The Ill. Br. Giles M. Hillyer, of Miss., Minister of State of Supreme Council, delivered the oration, to the eloquence and learning of which we cannot do justice. It took about forty minutes in its delivery, and concluded with the following beautiful peroration: —

"Most Puissant Commander, my task is nearly finished. With particular forms of church or religion, Masonry has nothing to do. Its mission is to dispel ignorance and conquer fanaticism. All men of every creed may enter and worship in the temple which it has built. Masonry is still stronger than the philosophy which the East has taught; it teaches truths gathered from the past, which have been made glorious by succeeding ages. It inculcates upon all the observance, in the earthly career, of the duties which she has made typical in her ceremonies. Whether derived from the architects of Greece, or from the more ancient mysteries, no matter whence it may have sprung, it is proper to say that Scottish Freemasonry means work. Its symbols are but drapery; the Mason must search their hidden meaning in such a way that when he looks back upon the ending of the masonic year, he may exclaim, in the words of Richelieu, "France, I love thee; all earth shall never tear thee from my heart; who shall proclaim divorce betwixt me and thee?"

Friday evening, at 7 P.M., under an escort of Knights Templar in full costume, banners flying, and preceded by a band, the Body proceeded to Masonic Hall, and installed, in Full Form, the Grand Officers of the Grand Consistory of the State of Maryland, and in accordance with the Ritual. The Sovereign Grand Commander was clothed in his full costume as a Knight Kadosh. The hall was well filled with beauty and fashion, and the music admirable. The following are the officers of the Grand Consistory: James Bruster, Commander-in-Chief; E. Corbett, First Lieutenant Commander; J. M. Miller, Second Lieutenant Commander; G. Meredith, Grand Master of State; W. J. Wroth, Grand Chancellor; B. W. Jenkins, Grand Admiral; John A. Hilberg, Grand Constable; John Berger, Grand Almoner; D. Martin, Grand Treasurer; F. Woodworth, Grand Register. They are as fine a body of Illustrious Princes as we ever saw.

Saturday, the Supreme Council assembled in Consistorial Chamber at 11 A.M., when the reports of committees not previously acted upon were disposed of, and the routine business concluded.

## GRAND MASTERS OF IRELAND.

THE correspondent of the *London Freemason* furnishes the following "Roll of the Grand Masters of the Freemasons of Ireland, with the dates of their Installation," so far as he has been able to ascertain them. There are, of course, many omissions; and, where a re-election has taken place, the name is not repeated. The list is interesting as showing the high character the Institution has ever sustained in that Island, notwithstanding the opposition it has been obliged to encounter from the intolerance of a bigoted priesthood: —

1174, Richard, 2d Earl of Pembroke (Strongbow), Lord Justice of Ireland; 1217, Henry de Laundres, Archbishop of Dublin; 1230, Hugh de Lacy, Earl of Ulster, Constable of Ireland; 1464, Thomas, 8th Earl of Desmond, Lord Justice of Ireland; 1517, Gerald, 9th Earl of Kildare, Lord-Deputy of Ireland; 1726, Colonel the Hon. James O'Brien, M.P.; 1729, James, 4th Baron Kingston, also Grand Master of England; 1730, Colonel William Maynard; 1732, Nicholas, 5th Viscount Netterville; 1733, Henry, 4th Viscount Kingsland; 1736, Marcus, 1st Viscount Tyrone; 1738, William, 3d Viscount Mountjoy, subsequently 1st Earl of Blessington; 1740, Arthur, 3d Viscount Doneraile; 1741, Charles, 2d Baron Tullamoore; 1743, Thomas, 2d Baron Southwell; 1744, John, 3d Viscount Allen; 1747, Sir Marmaduke Wyville, 6th Baronet; 1749, Robert, 1st Baron Kingsborough; 1753, Hon. Thomas Southwell; 1757, Brinsley, Lord Newtonbutler, subsequently 2d Earl of Lanesborough; 1758, Charles, 6th Earl of Drogheda, K.St.P.; 1761, Sir Edward King, Bart., subsequently 1st Earl of Kingston, and again Grand Master; 1764, Thomas, 6th Earl of Westmeath, K.St.P.; 1768, Ford, 5th Earl of Cavan; 1771, William, Marquis of Kildare (first time); 1777, Garrett, 1st Earl of Mornington, father of *the* Duke of Wellington; 1778, William, 2d Duke of Leinster, K.St.P., (second time), father of the present Grand Master; 1779, Randal, 6th Earl of Antrim; 1782, Richard, 2d Earl of Mornington, K.G., K.St.P., subsequently, when Marquis Wellesley, Lord Lieutenant of Ireland; 1783, Robert, 1st Baron Muskerry; 1785, Arthur, Viscount Kilwarlin, subsequently 2d Marquis of Downshire; 1787, Francis, 2d Viscount Glerawly; 1789, General Richard, 2d Baron Donoughmore; 1813, Augustus, 3d Duke of Leinster, for the last 57 years the most esteemed and illustrious Grand Master.

## MAY A VISITOR DEMAND THE CHARTER?

"RECENTLY I applied to a Lodge for examination as a visitor, and requested the privilege of examining the Charter as a preliminary thereto, inasmuch as I was a stranger in the place where the Lodge is located. The Master, however, refused to allow the Charter to go into the ante-room while the Lodge was at Work. Had I a right to inspect the Warrant; and, in view of the refusal, what was my remedy?"

ANSWER. It is the undoubted right of a visitor to see the Charter of a Lodge which he proposes to visit, before submitting to examination; and his remedy in case of refusal is to refuse to be examined, and go his ways. We may remark incidentally that a visiting brother should take measures to know before hand whether a Lodge is regular or not, and that he could do with great facility and with as satisfying a result as could be obtained by looking at the Warrant, which out of his own jurisdiction he has no means of verifying as, indeed, might well be the case within it. Poll your Lodge and you will find very few of the brethren who have ever taken the trouble to read the Warrant through, or make themselves acquainted with the form of such documents. It puzzles us to know how such a brother, after demanding, and being gratified with, a sight of the Warrant, would proceed to satisfy himself of the genuineness of the document. We have known instances where, after a careful scrutiny, visiting brethren have accepted the bogus Warrant of a spurious Lodge, and visited under a full conviction that they were doing right. We are free to say that, if visiting in a strange locality, we should prefer to depend on the examination rather than the parchment.

On the other hand, we marvel at the ignorance of the Master in supposing that the transfer of the Warrant to the ante-room for a few moments in the regular course of Lodge business, should in any way affect the power of the Master to continue the exercise of his authority and the transaction of business. When the Lodge is declared open, the Lodge-room proper, as well as all the apartments thereto appertaining, are under the authority and control of the Master, and the Lodge is technically present in all of them, else how could the Tyler be said to be an officer of the Lodge, or how could a Lodge consistently forbid the taking of any refreshment other than water in apartments adjoining the Lodge? The Warrant is therefore in the Lodge even if in the hands of a committee in the ante-room. — *Mas. Tidings*.

## MASONRY AMONG THE INDIANS.

THE evident doom of the Aborigines of this country to extermination, while it does not fail to excite a sympathetic feeling in every one, most of all should strike a tender chord in the Mason's breast. They are not what they once were; civilization has only approached near enough to brutalize them with the vices that accompany it, as the crowd of dissolute camp-followers accompany an army. Our great national novelist, Cooper, has been ridiculed by some for idealizing his Indian characters, but we believe his pictures to represent much more nearly the Indians of former days than their descendants do now. Whether there are Lodges of brethren of the mystic tie now among the degraded Indians of our western borders, we do not know, but that there are individual Masons among the better classes of men we do know, and, we are equally certain, fraternities who possessed, like Freemasons, an esoteric knowledge which was confined solely to the initiated. De Witt Clinton, once G.G. High Priest of the United States, related on the authority of a respectable native minister, who knew from examination, the existence of such a society among the Iroquois. That there were mysteries among the Mexican and Peruvian tribes, is equally well known. Whoever is within the magic circle indicated by the mystic tie, has our own genuine love and deepest sympathy, and even the nation that they call their own has claims upon us for their sake, which others have not.

Tecumseh, the famous Shawnee orator and warrior, and equally noted for his temperate habits and adherance to truth, was made a Mason while on a visit to Philadelphia; and more than once, when under trial, did he prove himself true to the brotherhood. Past Grand Master Scott, of Virginia, in an address delivered before the Grand Lodge in that State, in 1845, related an interesting incident in Tecumseh's life which he stated was well authenticated, and vouched for by several witnesses then living. "During the last war with England, a detachment of Americans were overpowered in the Northwest by a superior combined English and Indian force, and compelled to surrender. Scarcely had they laid down their arms when the Indians began to insult, strip, and maltreat them. At length the tomahawk and scalping knife were raised, and Tecumseh entered upon the scene at the height of the barbarity. He made no motion to check his followers, but, on the contrary, encouraged them in their work. Many of his best warriors had fallen previously by their Kentucky rifles, and this was an Indian's revenge. But a cry of a Mason and a brother reached his ear, in a language that he could not but comprehend. In a moment he sprang among his followers with his tomahawk uplifted, and uttered the life-saving command — 'Let the slaughter cease; kill no more white men.'" This is but one of the several authentic incidents in the masonic life of the brave Tecumseh.

We have another noble example of Indian Masonry, in the person of General Parker, grandson of the great Indian Chief, Red Jacket, a pure-blooded Indian, and, at the same time, an educated gentleman and a Mason. During the late civil war he became famous on General Grant's staff, and proved himself to possess the warlike blood of his ancestor. At a masonic banquet in Chicago, prior to the war, he spoke most touchingly of himself, as almost the lone remnant of what was once a noble race. As he found his people thus wasting away, he asked himself: "Where shall I go when the last of my race shall have gone forever? Where shall I find home and sympathy when our last council fire is extinguished? I said, I will knock at the door of Freemasonry, and see if the white race will recognize me as they had my ancestors, when we were strong and the white weak. I knocked at the door of the Blue Lodge, and found brotherhood around its altar; I knelt before the great light in the Chapter, and found companionship beneath the Royal Arch; I entered the Encampment, and found a valiant Sir Knight willing to shield me there, without regard to race or nation. I went further, I knelt at the cross of my Saviour, and found Christian Brotherhood, the crowning charity of the Masonic Tie. I feel assured that when my glass is run out, and I shall follow the footsteps of my departed race, masonic sympathizers will cluster around my coffin, and drop in my lonely grave the ever green acacia — sweet emblem of a better meeting!"

Joseph Brant, the famous Mohawk Indian and Mason, was still another example of the practical power of our principles. During the Revolutionary War, at the battle of the Cedars, near Montreal, Col. McKinstry, of the Continental troops, was taken prisoner by the Indian allies in the British service. After a council, it was resolved that he should perish at the stake by the usual protracted Indian tortures. When fastened to the fatal tree, as a last resort he made the great mystic appeal of a Mason in the hour of danger. The Chieftain, Brant, was present, and in a moment saw, understood, and responded to the sign. He at once commanded the savages to liberate him, and was obeyed. Then, with fraternal care, he conducted him in safety to Quebec, whence he returned home on parole. He survived for several years after, and often, with deep emotion, related how he was snatched from the jaws of death by an Indian Mason. — *N.Y. Dispatch.*

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THE difference between Operative and Speculative Masonry is simply this, that while the former was engaged in the construction of a material temple, formed, it is true, of the most magnificent materials which the quarries of Palestine, the mountains of Lebanon, and the golden shores of Ophir could contribute, the latter occupies itself in the erection of a spiritual house — a house not made with hands — in which, for stones and cedar and gold and precious stones, are substituted the virtues of the heart — the warm affections gushing forth from the hidden fountains of the spirit; so that the very presence of Jehovah, our Father and our God, shall be enshrined within us as His Shekinah was in the holy of holies of the material temple at Jerusalem.

## GRAND LODGE OF MAINE.

We have been politely favored, in advance of its regular publication, with a copy of the Report of the Committee on Foreign Correspondence laid before this Grand Lodge at its Annual Communication held at Portland on the 4th ult. It is from the pen of R.W. Br. Josiah H. Drummond, and, we need not say, is an able and admirable performance. It presents a candid, fraternal, and comprehensive summary and review of the essential features of the Proceedings of forty-two of the Grand Lodges of this country, and of the Grand Lodges of the neighboring British Provinces. We have not space, this month, for such a notice of it as its great merits entitle it to, and as we should be glad to lay before our readers, but hope to be able to do so in our next issue.

The report enters fully into an examination of the troubles in Canada, and argues the whole case with distinguished ability. We give the conclusion to which the Committee arrives, as follows: —

> There were thirty-nine Lodges in the Province. Twenty-one were represented; one of them has since repudiated the action of its representative, and adheres to the Grand Lodge of Canada. The Grand Master of Canada insists that other Lodges did the same; but as we find that twenty of the twenty-one still adhere to Quebec, his information must have been erroneous. At the present time, *twenty-eight* of the *thirty-nine* bear allegiance to the new Grand Lodge. Of the remaining eleven, one is a Scotch Lodge, two are English, and eight Canadian; twenty-four of the thirty-two Canadian Lodges, three of the five English Lodges, and one of the two Scotch Lodges are united in the Grand Lodge of Quebec.
>
> In view of these facts, we can come to no other conclusion than that the Grand Lodge of Quebec is entitled to recognition. It has already been recognized by the Grand Lodge of the District of Columbia. The longer the quarrel goes on, the more bitter it will become. The sooner the other Grand Lodges pronounce upon the question, the better. It has been suggested that they be left to arrange the matter themselves; but experience shows that such questions are settled by the opinion of other Grand Lodges. Though it grieves us sorely to do anything contrary to the wishes of our brethren of the Grand Lodge of Canada, yet, being fully convinced they are wrong, we are bound to say so, and to respond to the appeal of our Quebec brethren. We regret that the separation could not have been effected amicably; and we trust that, after other Grand Lodges have expressed their opinion, the example of Virginia and West Virginia will be followed.

*The Grand Lodge, by a unanimous vote, recognized the new Grand Lodge of Quebec.* We shall refer to the report again.

The statistics given at the conclusion of the report have been prepared with great labor, and are exceedingly valuable. The whole

number of members of Lodges in the country is estimated at 483,535: by adding to which the estimated number of "non-affiliates," our Brother presents a "grand total of six hundred thousand." We are inclined to think the unaffiliated brethren are under estimated. The number of initiations, the past year, are given at 46,847, exclusive of Minnesota, New Jersey, South Carolina, and Virginia; the number of rejections, 10,715.

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## MASONIC JURISPRUDENCE.

It always affords us much pleasure to respond to questions from our brethren on points of Masonic law, and we always endeavor, in rendering our decisions, to do so without favor or prejudice. In regard to the balloting for candidates, we have had of late several questions propounded to us from various respected brethren, and we avail ourselves of this opportunity to reply to them in a condensed form: —

One brother writes us: "It was made known to the Master and members of the Lodge that, at least, two or more members had objections to a candidate, and would not associate with him as a Mason. The objectors, moreover, contented themselves with making this statement, and retired from the Lodge without using the ballot. The candidate was elected in their absence, and initiated. A repetition of the same circumstances occurred on the occasion of his passing; the objectors withdrawing from the Lodge, or failing to sustain their objections at the ballot-box. The candidate was passed, and at a subsequent meeting, a ballot was taken upon his application to receive the Third Degree, when one of the objectors black-balled the applicant. Great confusion ensued, the objector openly avowing that he had black-balled the applicant, and would do so again.

"The Master declined announcing the result, when a resolution was presented and passed, declaring that in balloting for the Third Degree only objections to masonic standing would be effectual, and that a brother had no right to black-ball an applicant for causes occurring before the latter was made a Mason. Thereupon the objector, considering that the Lodge had determined to refuse him the privilege to vote, withdrew from the room. The ballot was again taken, found clear, and the applicant raised to the degree of Master Mason."

For the better expression of our views on the above, we shall classify our answer under three heads.

*First.* — Can a ballot be reconsidered?

In passing the ballot upon a petition or application, it is the duty of the Master of the Lodge to see that the *sense* of his Lodge is thereby taken and ascertained, and of *this* he should be fully satisfied before he announces the result. As a black-ball is not unfrequently cast through mistake, it is a safe rule, and certainly the part of prudence for the Master, when only one black-ball appears, to cause the ballot to be repassed before he announces the vote, in order that he may avoid such a mistake. But if, in repassing the ballot, the Master is satisfied that the black-ball was intentionally cast, the sense of the Lodge (which must be unanimous in order to elect) being thus ascertained, he should announce that "the candidate is rejected," and so it should be recorded. After such decision by the Master there can be no reconsideration. The announcement of the vote is final and conclusive.

*Second.* — Had the Lodge any authority to disregard the opposition of the brother or brethren?

Every member of the Lodge has the right to vote, and may vote as he pleases; and he *cannot* and *must not* be questioned or called to account for his vote, on any pretense or under any circumstances. This principle lies at the very foundation of the Masonic Society, and upon it depend its harmony, peace, and prosperity — nay, we will say further, its very existence. Otherwise it would be a jarring mass of discordant elements. So important is this principle — this right — that the secret ballot is provided with a view to its enforcement and preservation. Members are required to vote secretly, in order that the character of their votes may not be known, and their motives questioned. It must be *preserved* inviolate, and whenever a member objects to a candidate, his objections, unless removed, are fatal to his election, and must, under all circumstances, be regarded.

The Master who would not regard such an objection is unfit to preside; he either does not know his duty, or, knowing it, does not wish to perform it, and in either case he should be deposed.

*Third.* — Was the candidate disqualified for the degrees by opposition to him; and, if so, can good and true Masons fellowship with him?

If the candidate possessed the necessary qualifications prescribed by the Ancient Constitutions and customs of the Fraternity, he was certainly not disqualified for the degrees. Opposition to him, it is true, rendered him unworthy, but did not affect his qualifications; for, although by reason of this opposition he was placed in the position of one unworthy to take the degrees, yet he was, nevertheless, regularly initiated, passed, and raised in a just and regularly constituted Lodge, and this being the case, he is a regular Mason in good standing. The irregularity consisted in his election, and not in his taking his degrees by virtue of such election. The Society is frequently imposed upon by bad men, who are regularly elected and take the degrees. Such men are unworthy to be made Masons, yet, having taken the degrees regularly, we are bound to recognize them and fellowship with them, until their unworthiness results in a conviction, after charges made and due and fair trial had, and they are suspended or expelled. The election was irregular, but the initiation, passing, and raising were regular. The irregularity of his election was the fault and misconduct of the Master, for which the candidate cannot be held responsible, but for which the Master is responsible, and should be most severely punished. — *Pomeroy's Democrat.*

## THE MORMON LODGE.

WE cheerfully transfer to our pages, from "*The Gavel*" (an excellent Masonic Monthly published at Toronto, Canada, by Br. Robert Ramsay), the following explanation and concise history of the organization of Mount Moriah Lodge, at Salt Lake City, to which we have, in previous numbers, briefly alluded.

R.W. Br. Charles W. Moore, the able editor of the *Freemasons' Monthly Magazine*, Boston, is still dissatisfied regarding the position of the "Mount Moriah Lodge" at Salt Lake City. He says, in the April No. of his excellent Magazine, "We should be glad to know why the Grand Lodge of Nevada declined to give it (Mt. Moriah Lodge) a Charter. It certainly did not do so without some urgent reason." In reply, we would state that, in 1865, several Masons in Salt Lake City met for the purpose of organizing a Lodge. Some Mormon Masons, on that occasion, presented themselves, but our brethren there declined to recognize them as Masons, and proceeded to organize without them. A petition, praying for a *Dispensation*, was forwarded to Grand Lodge of Nevada. That Body granted the same, prohibiting, however, *by special edict*, all masonic intercourse with members of the Mormon Church.

The following year (1866) Mount Moriah Lodge, U.D., sent to Grand Lodge of Nevada full returns of work, vouchers, &c., and asked for a Charter. Grand Lodge of Nevada *congratulated* them upon their work, &c., but returned the *Dispensation*, *continuing the same edict in force*, and declined to grant their prayer for a Charter.

Mount Moriah Lodge, however, worked on under the able management of W. Br. Ellis, and, at the end of the second year of probation, again applied; *result was the same*. This time the brethren surrendered their Dispensation, and applied at once to Grand Lodge of Montana for a Charter. That august Body, after mature deliberation, declined to grant the same, fearing it might be construed into a slight toward their sister Grand Lodge of Nevada.

This organization (the first masonic society in Utah Territory) then dissolved. Shortly afterwards, the brothers again met, petitioned Grand Lodge of Kansas for a Dispensation, which was immediately granted, and on the 27th November, 1868, obtained their present Charter, under the name and number of Mount Moriah Lodge, No. 70.

Such is a brief, but concise history of this Lodge. Patience is a virtue, but we doubt if even the Editor of the Boston *Freemasons' Monthly* would wait, like the Patriarch Jacob of old, for fourteen years, — but to more serious matters. We maintain the Grand Lodge of Nevada erred in *two* particulars: first, in giving a Dispensation, *with special edict attached*; secondly, in refusing to grant a *Charter* to a Lodge of Masons that, in every particular, acted up to and abided by the principles of the Fraternity. The reasons are obvious: if seven men are worthy of the privilege of making Masons for one or more years, they are by right, and in justice, entitled to a CHARTER; and what is of more importance (although in this case there was no difference of sentiment) no Grand Body has any right or any control over the candidates that the subordinate, or, more properly speaking, the *operative* Body,

> may see fit to elect as members. Every Lodge, Chapter, and Encampment has the inherent and innate right to choose its own members. No Supreme Body can, or should dare, to attempt to exercise any control over the private ballot.
>
> Mount Moriah Lodge, then, was and is in the right; the Grand Lodge of Nevada erred. Mount Moriah Lodge is composed of as true, upright, and honorable a class of men as belong to any other masonic association on the continent, and in justice to them, from whom we have received personal and fraternal courtesies, we advocate their cause as right, just, and honorable, and can assure Br. Moore that if ever he should visit their beautiful Lodge-room and witness the Work and chat with the brethren themselves, he would excuse us for being annoyed at any reflection that would cast an imputation upon their fair name.

We accept the explanation of our Brother of the *Gavel*, and entertain no doubt that the Lodge is all that he represents it to be. We care very little about the subject, anyhow, further than we do not think that the accession of Mormonism, with its abominable doctrines, would be any credit to our Institution, and should therefore be opposed to granting them a Dispensation or a Charter for a Lodge. In respect to the action of the Grand Lodge of Nevada we have nothing to say, except that it was a very unusual proceeding. We have not the Constitution of the Grand Lodge of Montana before us, but are of an opinion that it was not competent for that Body to grant a *Charter*, as prayed for, and we apprehend the Grand Lodge of Kansas took this view of the subject when they granted the petitioners a *Dispensation*. The whole thing, however, is in a good deal of a muddle; but we are, on the whole, inclined to believe that the Lodge is in very good hands, and will not be likely to disgrace any Grand Lodge within whose jurisdiction it may fall.

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## GRAND LODGE OF QUEBEC.

THE London *Freemason* of the 23d of April, comes out in earnest and decided terms in favor of the legality of the Grand Lodge of Quebec, and its "perfect right to masonic autonomy." After a concise and perspicuous review of the manner of its organization, it proceeds to say, that —

> THE "PROVINCE" OF QUEBEC
>
> Is in every respect a District analogous to a "State" in the American Union, and every State has its Grand Lodge — indeed Virginia has two — and yet some logical American writers cannot see the force of the argument. We have a sincere desire to see the Craft flourish in the New Dominion, and the prompt recognition of the Grand Lodge of Quebec by its sister of Toronto will greatly tend to so desirable a result. It is absurd to think that Ontario, with its 121,260 square miles of territory, and its 1,396,091 inhabitants, can dictate in a matter of this kind to Quebec which has an area of 210,020 square miles, and a population of 1,111,566 souls. And to show the disparity more clearly, let us state the statistics of New Brunswick and Nova Scotia. The former numbers 27,105 square miles, and 252,047 inhabitants; the latter 18,660, and 330,857 respectively, the united area being less than one-fourth that of Quebec, and the population not one-half. The immense country known as Quebec has a great future before it, and the civilizing influence of Freemasonry may be of immense value in its prospective career. Let not that influence be lessened or its effect marred by unseemly disputes between the brethren. Let not the enemies of the Craft — and Quebec swarms with Romish *mouchards* — perceive that the ties of Masonry are loose indeed; let them not be able to exult over the downfall of truth, and the destruction of those kindly bonds which bind our chosen ones together in the delightful chain of harmony and love.

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## DESTRUCTIVES AND GRUMBLERS.

THE following extract from the "Masonic Mirror" for May, an excellent and well conducted monthly published at San Francisco, administers a just rebuke to the Radicals who are using their best endeavors to pull down and destroy the reputation of our Institution: —

> There is a class of men whose unsatisfied natures are never at ease; who deem it their province to be for ever pulling down instead of building up. They never assist in the erection of a moral superstructure, but instead, are ever digging about the foundations of those already erected, hunting for flaws in corner-stone or base. Restless spirits, ever depreciating the good and showing up the worst side of the bad. Morbid minds, that feed upon the failings of humanity, always scenting out the wrong instead of the right. Negative minds, ever hunting for evidence to *disprove*, rather than prove a moral proposition. Unsafe minds, that would cut the world adrift upon the sea of experiment, without compass or rudder, and no means of returning to the safe harbor.
>
> There are many things in this life that mankind must take for granted. To prove or disprove many propositions, generally accepted as truths, is beyond finite powers, as it is beyond the powers of the human mind to comprehend space. So, in the lack of all demonstration we have but one resort, and that is to faith. When the mind fails to grasp or fathom, faith steps in to our assistance and bridges the chasm.
>
> And now, closing this article, we come back to our first proposition, the fallacy of attempting to discredit the ancient traditions of Masonry. Whatever has yet been written, and may yet be written, discrediting the history of our ancient Order, can never disturb our traditions, allegorical though they may be, like most of the traditions of the East, evidence itself of authenticity, which take us back to the first Temple. Worse than useless, then, are all such attempts to pull down, or destroy the harmony and beauty of a system that has defied the lapse of time, and come down to us unimpaired along the ages.

## OBITUARY.

At a Special Assembly of Pilgrim Commandery of Knights Templars and Appendant Orders, held at their Asylum (Lowell). Wednesday evening, May 4, A.D. 1870, the following resolutions, upon the death of our late Sir Knight, **Benjamin C. Sargeant**, were unanimously adopted, and a copy ordered to be published in the *Freemasons' Monthly Magazine*, and, also, sent to the widow of the deceased.

"Whereas, The Sovereign Grand Commander of Heaven and Earth, in the execution of His plans of infinite wisdom, has seen fit to remove from our Asylum Sir Knight **Benjamin C. Sargeant**, thereby bringing sorrow and sadness to our hearts, it is fitting that we properly recognize the event upon the records of Pilgrim Commandery; therefore

"*Resolved*, That, in the death of Sir Knight Sargeant, we have sustained the loss of a companion who has, in the various relations of life, by his courteous and knightly deportment, won the high esteem of his associates, receiving from his fellow citizens official positions of great honor and responsibility, and meeting their warm approval in the discharge of the duties with which they entrusted him.

"*Resolved*, That, while we are grieved to part with our companion, we rejoice to know that he passed the years of his pilgrimage with faith in the Christian religion, and now sleeps in hope of a glorious resurrection.

"*Resolved*, That we tenderly sympathize with the afflicted widow and other relatives of the deceased, and, in our prayers, commend them to the protection of the widow's God, assuring them of our kindest wishes for their comfort here, and their eternal happiness hereafter."

A true copy. Attest, **Authur G. Pollard**,
*Recorder*.

Masonry upholds the country of its adoption by its direct teachings, and still more by its great conservatism. It teaches its votaries to be peaceable citizens, and cheerfully to conform to the laws of the country in which they reside, to pay a proper respect to the civil magistrate, to work diligently, live creditably, and act honorably by all men. It is a peaceful, social, humane organization, scattering blessings wherever it goes. If, in spite of its teachings, rebellion takes place, it waits upon the army; by its social qualities and benign influences and lofty rites, it mitigates the monotony of the camp, and humanizes the profession of war. It even follows in the wake of battle, and watches the issue like an angel of mercy. The battle over, it is a shield to the fallen brother; it protects him from further harm, it stays the then uplifted sword, it assuages the rigor of imprisonment, it nurses the sick, and ministers to the wounded. Peace restored, and, as the grand centre of life and light, it spreads its genial and healing rays over our wide-spread land, carrying Brotherly Love, Relief, and Truth to every mansion and to every cabin. It will conciliate true friendships among those who might otherwise have remained at a perpetual distance, and will hasten the time when the heart and tongue shall cheerfully join in promoting each other's welfare, and rejoice in each other's prosperity. —*Anon.*

## GRAND COMMANDERY OF ILLINOIS.

We have a copy of the Proceedings of the "Thirteenth Annual Conclave" of this Body, held at Chicago, in October last, Sir Jerome Rinaldo Gorin presiding. The Session was opened by the Grand Commander in a very neat and interesting address. We give the opening sentences as follows: —

> The length of another year has unwound itself from the great spool of time, and has dropped into the ocean of years that are past, and we are entering upon the threshold of another with high hopes of prosperity. The year just past has been one of great quiet; peace has reigned triumphant throughout our borders. No incidents have occurred out of which might have been gathered facts sufficient to make up an interesting address. Meagre, however, as incidents have been, yet, during the year the blessings of Him whose watchful care is over us, and whose strong arm of protection is ever around and about us, have been poured out upon us in rich profusion, and to Him our hearts should swell with emotions of grateful praise.

We notice nothing in the Proceedings of special interest, except that they indicate a healthful present condition and increasing prosperity in the Order, throughout the jurisdiction.

The report of the Committee on Correspondence is a well drawn paper and interesting. In speaking of the recent action of the Grand Commandery of this State in wheeling into line with its sister Grand Commanderies, the Committee exclaim: "All honor to the loyal Sir Knights of the Commonwealth of Massachusetts!" Well, Massachusetts is always loyal to her duty.

We learn from the statistics presented by the Committee, that there are three hundred and thirty-two subordinate Commanderies in the country, with a membership of 23,483. The number of Knights created the past year, is given at 3,628.

We find appended to the Proceedings, the very able decision of Sir William Sewall Gardner, Grand Master of the Grand Encampment of the United States, on the Right of appeal by a subordinate Commandery, from a decision by the Grand Commandery of a State, to the Grand Encampment of the United States. We have not room for this decision at present, and must therefore content ourselves with giving the result to which the Grand Master has arrived, as follows: —

> After a careful consideration of the case you present, I have come to the conclusion that the subordinate Commandery had no right to appeal from the Grand Commandery of Illinois to the Grand Encampment of the United States, and that the decision of your Grand Commandery in reversing the decision of its subordi-

nate Commandery was final and conclusive. The Sir Knight, therefore, has no judgment of suspension resting upon him, a final decision in his case having been reached.

This decision is in strict accordance with the previous action of the General Grand Encampment, and with what has usually, and we had supposed always been recognized by the State Grand Encampments, as the only correct rule on the subject.

## OPPOSITION OF THE POPE TO FREEMASONRY.

Persons unacquainted with the internal workings of Romanism may think that the opposition of the Pope to Freemasonry, and secret societies generally, is merely a vagary of arbitrary power, but it is not so. Rome admits of but one secret society: that is the Inquisition. The history of Freemasonry would throw a great deal of light on the conflict which has always raged between this secret society and the Roman secret orthodox society, the latter fighting it step by step in the deepest recesses of civilized society. The absolutism of continental governments stimulated secret societies at the first, as to-day the autocracy of the Vatican keeps alive the Roman *Committee.* Freemasonry entered Italy at Florence, and Clement XII., jealous of the existence of another secret society in opposition to his own, condemned it in a bull A. D. 1739. In the following year the Cardinal Vicar issued an edict, announcing capital punishment on all Freemasons detected in the Papal States. This edict was committed for execution to the Inquisition, and is now in force. — "*Ten Years in Rome.*"

## MASONIC CHARITY SCHOOL IN IRELAND.

A very interesting ceremony took place last month in the city of Dublin, Ireland, at the annual meeting of the Masonic Female Orphan School. About seven o'clock the large Exhibition Palace at Earlsfort Terrace was thrown open and the visitors were entertained with a selection of music performed by the military bands in the large concert hall. At eight o'clock His Grace the Duke of Leinster, M.W. Grand Master of Ireland; the officers of the Grand Lodge; the Provincial Grand Masters of Ireland; the representatives from the Grand Lodges of England, Scotland, and the foreign Grand Lodges; the officers of the Dublin Lodges; and several prominent brethren assembled in the small concert room and marched in procession to the large concert hall, where the Grand Master was received with the Grand honors. The pupils of the school then entered the hall, followed by the pupils from the Masonic Orphan Boys' School, and took up a position on the platform erected for the purpose. The psalm "With one consent let all the earth to God their cheerful voices raise," was then sung by all present, after which the Grand Chaplain offered up a prayer, and the proceedings were duly organized. Several prominent members of the Craft addressed the meeting, after which the procession was re-formed and proceeded to the Glass building, where the several prizes and certificates awarded at the last annual examination were distributed by the M.W. Grand Master. During the evening the pupils performed several excellent selections on the pianoforte. A very large attendance of brethren were present in full regalia, and the ladies, among whom were several persons of rank, appeared in full evening dress.

## THE STATUS OF A MASTER MASON'S WIDOW WHO MARRIES AGAIN.

The Grand Lodge of Alabama decided that: —

"A widow of a Master Mason who marries a profane, and he dies, has lawful claims upon the Fraternity as the widow of a Master Mason."

The Committee on Foreign Correspondence of the Grand Lodge of Texas, in reviewing said decision, said: —

"We question the correctness of this decision. A Master Mason's widow, who marries a profane, throws off the protection of the Order, and secures a new protection in the profane husband. He dies, and she then, to all intents and purposes, becomes the widow of a profane. Certainly it cannot be said that the death of the last husband places her precisely in the same attitude as if she had never been married to him. She ceased to be a Mason's widow when she married the profane, and no subsequent combination of circumstances can revert her to the original position of widowhood, by virtue of which only would she be entitled to masonic protection.'"

The M.W. Br. Josiah H. Drummond, Chairman of the Maine Committee, agrees with the Texas construction of the status of a Master Mason's widow who marries again; and we cannot conceive how any other could ever have been reached. It is undoubtedly correct. — *Pomeroy's Democrat.*

## IMPOSTORS.

There are a number of impostors floating around the country Lodges, and pretending to belong to Lodges of this City; thereby ruining the first principles of our Institutions, whereby a Brother should be able to find friends while away from home. Normal Lodge, No. 523, on Monday last, received information that James Sherman of "523" Centre Street had sought assistance at Evening Star Lodge of Lee, Mass., and that Alonzo C. Gough had done likewise at Mystic Lodge of Pittsfield, Mass. As neither of the men ever belonged in Normal Lodge, they must be classed as impostors. R.W. Br. Moore will kindly "give them a notice" in his magazine, as it may help them in their travels. The former is a thick set man, medium height, a foreigner, very smooth talker, and generally attractive. They pretend to be R. A. Masons. — *N. Y. Courier.*

## MASONIC CHIT-CHAT.

**Bills Sent.** We have sent bills to subscribers in arrears for the Magazine, and shall be greatly obliged if all such will give early attention to the matter.

**Twenty-Fourth of June:**—We understand that Mount Tabor Lodge, of East Boston, will hold their second annual picnic in Walden Pond Grove, Concord, on St. John's Day, 24th instant. Brethren will take their ladies with them, and all information relative to the festival may be obtained of Br. William D. Barrett, chairman of the Committee, East Boston.

**Acknowledgement:**—We are indebted to the kindness of Ill. Br. F. G. Tisdall, of New York, for an early and full abstract of the Proceedings of the Supreme Council, Southern Jurisdiction, at its Annual Meeting in Baltimore, a considerable part of which we have given in preceding pages.

**Br. William Glenn**, of Dublin, Ireland, is informed that his last letter was duly received.

**Grand Chapter** of Connecticut held its Annual Session at Hartford, on the 10th ult. and was well attended. The Grand Council met the preceding day, and the reports show that this branch of the Order is in a highly flourishing condition. The Grand Lodge held its Annual Communication at the same place on the 11th.

**Captain Robert Forsaith**, of Manchester, N.H., died on the 11th ult., aged 93 years. He had been a Mason sixty-five years.

**The** several Grand Bodies of Maine held their Annual Sessions at Portland last month, and will be more particularly noticed hereafter.

**The** Lodges in New Mexico are talking of organizing a Grand Lodge. They are at present wholly, we believe, under the jurisdiction of the Grand Lodge of Missouri.

**The** Commanderies of Missouri went into Camp at Columbia, Boon County, on the 26th of May, and are, we trust, having a pleasant time.

**The Grand Lodge** of Ohio has recently suspended the Charters of two of its Lodges for meeting in the same room with another secret society.

**Hiram Lodge**, No. 1, of Whitehall, N.Y., is denounced in the Washington, Co., Chronicle as an illegal Lodge.

**Our** Brother of the *London Freemason* is informed that this Magazine has been regularly mailed to him, postage paid, for a year past. That he does not receive it is no fault of ours.

**The Supreme Council** for the Northern Jurisdiction will meet at Cincinnati on Wednesday the 15th inst., and will probably continue in session during the week.

**The** oldest Lodge in Rhode Island is St. John's, No. 1, of Newport, chartered Dec. 2, 1749.

**The** Bath, Me., *Sentinel* of April says: Last Friday the new Masonic Hall, in this city, was dedicated in Due Form, and according to the ancient masonic usage.

**The** *London Freemason* says that no less than sixteen Freemason Lodges claim date prior to 1717, and to having continued to work in a similar way as they at present do.

**The** Grand Master of Ohio, in his address, forcibly urges the establishment of a Home for Widows and Orphans, and recommends the levying of a tax on the members of the Fraternity for that purpose.

**Some** of the Lodges in Ohio seem to be in a bad way, and consequently are getting stirred up by the Grand Master, which they highly deserve. He having heard that Warren Lodge, No. 255, was in the habit of conferring degrees on the Sabbath, he promptly arrested the Charter of the Lodge, giving as his reason that he "recognizes the principle that Masons, to be consistent with their teachings, as found in the Great Light, should remember the Sabbath day and keep it holy." The Master of Bethel Lodge was suspended for the same reason.

**Mattapoisett House.** Br. J. A. D. Worcester has refitted and furnished this pleasant and popular Hotel for the coming season, and is prepared to receive transient or permanent boarders. It is beautifully and pleasantly located on Buzzard's Bay, and may be reached by the Fall River line. Address Mattapoisett, Mass.

**Springfield** (Mass.) Commandery of Knights Templars will visit Montreal on the 22d inst.

**The** new Masonic Temple at Washington, D.C., was dedicated on the 20th ult. The address was delivered by Br. Ben. Perley Poore, after which Past Grand Master French addressed the assembly.

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# THE
# FREEMASONS'
# MONTHLY MAGAZINE.

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## CANADA TROUBLES.

We give the following extract from the very able report of the Committee on Foreign Correspondence of the Grand Lodge of Maine, and adopted by that Body on the 4th of May, as matter of historical interest and future reference, and not with any view to the re-opening of the discussion in our pages; *that*, so far as we have any interest or concern in it, having been disposed of some months since. Our Quebec brethren regard the establishment of their Grand Lodge, independently of any authority or claimed jurisdiction of the Grand Lodge of Canada, or, as they say, of the Grand Lodge of Ontario, as a foregone conclusion, which no amount of crimination and recrimination, or unmannerly and unfraternal discussion can reverse. The argument is, that the action of the British Parliament in 1867, entirely changed the political status of the Province, and placed the two districts of Ontario and Quebec on precisely the same footing and in the same political relations which it had previously assigned to the Provinces of New Brunswick and Nova Scotia. Whatever our opinion may be as to the legality of the proceeding, if the Grand Lodge of Canada was so well satisfied in this respect as to feel itself justified in recognizing the organization of independent Grand Lodges in the two latter Provinces, irrespective of their obligations to the Grand Lodge of England, then we find it difficult to understand by what rule of logic or equity it can object to the recognition of the same course of proceedings by the brethren of the separate and independent Province of Quebec. As they have sown, so should they be satisfied to reap. A lesson, not inappropriate in this connection, may also be drawn from their own history, if they will but take the trouble to look into it. But, as we have already said, we are not inclined to re-open the discussion. The Grand Lodge of Canada holds its Annual Session during the present month, and there ought not to be, and we most sincerely trust there is not, any room to doubt that the existing differences between the two Provinces will then be amicably and satisfactorily adjusted. This is demanded by the character, harmony, and future prosperity of the Order in both Provinces: —

For a number of years previous to the formation of the Grand Lodge of Canada, and until July 1, 1867, the territory over which that Grand Lodge exercised jurisdiction, formed and constituted but *one Province*, called "The Province of Canada," and having but *one Legislature* or Parliament; but by the Proclamation of the "British North American Act," on July 1, 1867, the "Province of Canada," as then existing, was "severed" into *two separate and distinct Provinces*, called the "Province of Quebec," and the "Province of Ontario." These Provinces of Quebec and Ontario, thus formed, were also joined (together with the Provinces of Nova Scotia and New Brunswick) into one federal union, which was declared "to form and be" "The Dominion of Canada;" so that since the 1st July, 1867, the *two Provinces* of Ontario and Quebec have been and are as *distinct and separate* as the Provinces of Nova Scotia and New Brunswick, or as are any *two States* of the American Union, while the Legislature of each Province is similar to the Legislature of each State of the same, and the Dominion Parliament is somewhat analogous to the Federal Congress of the United States.

It will be perceived from the above that the great question underlying all others in relation to the regularity of this Grand Lodge is this: When a portion of the territory in which a Grand Lodge has exclusive jurisdiction, is erected by the civil government into an independent State or Province, do the Lodges therein possess the *right* to form an independent Grand Lodge? This question was, until comparatively recently, considered to be settled. It was universally conceded that the Lodges do have such right. But unfortunately the question arose lately in such a manner as to be connected with a political question, and of course did not receive that calm and dispassionate consideration in some quarters which masonic questions should receive, and the law, which had been well settled, was questioned. We propose, therefore, to refer to some of the precedents and the law as established by the fathers, which some of their sons would now annul.

After the revolution, it was deemed proper and necessary that, inasmuch as independent *civil* government had been established in this country, independent *masonic* governments should also be established; and the principle was then asserted that every independent State, &c., is entitled *as of right* to its own Grand Lodge, which should have exclusive jurisdiction in its own territory. Accordingly independent Grand Lodges were erected soon after the Declaration of Independence or the close of the war in all of the original States save Delaware, and in that in 1810. The principle was laid down broadly that the Masons of any independent State ought not to be under the masonic government in any other State. And as States and Territories have been organized since, the same rule has in every case been applied.

As we have seen it erroneously stated that the case of West Virginia was the first in which an independent Grand Lodge has been established in territory once under the exclusive jurisdiction of another Grand Lodge without its consent, we propose to refer to some of the more prominent cases.

We learn from a history of Masonry in New Hampshire, written in 1811, by the Grand Secretary, that the two Massachusetts Grand Lodges and their Grand Masters exercised jurisdiction over the Lodges in that State until July 8, 1780, when deputies from the several Lodges met and voted "that there be a Grand Lodge established in the State of New Hampshire, upon principles consistent with, and subordinate to the general regulations and ancient constitutions of Freemasonry." No consent was asked or deemed necessary.

In 1788 and 1789 Maryland and Virginia, respectively, ceded to the United States portions of their territory to form the District of Columbia. These cessions were accepted in 1790, and in 1800 the capital was established there. In 1810 the Grand Lodge of Maryland had four Lodges upon the territory ceded by Maryland, and the Grand Lodge of Virginia two Lodges upon that ceded by Virginia. In December, 1810, delegates from five of these Lodges met in convention and unanimously resolved "that it is right and expedient to establish and organize a Grand Lodge in and for the District of Columbia;" and on the eighth day of January following, the Grand Lodge was established, and on the nineteenth day of February, organized. All this was done without the consent or knowledge of the mother Grand Lodges. The proceedings, however, were forwarded to these Grand Lodges with a letter, in which it was said that the reasons for such proceedings would be more fully communicated after the next meeting of the convention: but it was stated they were not actuated by unfriendly motives, "but from considerations resulting from the assumption of the jurisdiction by Congress over the District of Columbia," &c. The promised communication to the mother Grand Lodges was forwarded, and we extract from it the following: —

> "The right and expediency of establishing a Grand Lodge in this District had for a considerable time engaged the attention of the most experienced Masons of this place. Not willing, however, to confide implicitly in their own judgments, in a matter of so much importance, *experienced Masons from various parts of the United States were consulted, from the decisive nature of whose opinion the practicability of the measure appeared manifest.* At a meeting in convention of deputies from five Lodges, after mature consideration, the right and expediency was unanimously declared." . . . . . . "The propriety of the measure taken was confirmed by a reference to historic facts." . . . . . "Our brethren of the Eastern States, who organized Grand Lodges previous to our revolution, under the authority of Charters granted from some one of the Grand Lodges in Great Britain — after which they saw the impropriety of working under authority derived from a country having different laws, governments, and interests from their own, and accordingly gave up the authority under which they had before acted. There then being no head to resort to,

the subordinate Lodges of several States, by deputies appointed for that purpose, organized Grand Lodges. It is admitted that necessity urged the adoption of this measure, *and that the principle was then acknowledged and has never since been disputed,* and that the Lodges of each State were entitled to equal privileges. This District being composed of parts of two States, and separated from them in the same degree as one State from another, was a circumstance that received considerable weight."

From the answer of the Grand Lodge of Maryland we take the following:—

"That they have attentively read and considered the communications of the Grand Lodge in the District of Columbia, *and find the same to be conformable to the ancient rules and landmarks of Masonry.*"

Previously to 1820 Maine was as much a part of Massachusetts as Boston is now, and the Grand Lodge of Massachusetts had exclusive jurisdiction in Maine over thirty Lodges: in that year Maine was admitted into the Union as an independent State. In anticipation of that event, the Lodges held a convention for the purpose of forming a Grand Lodge: in their communication to the mother Grand Lodge their *right* to do so is distinctly asserted, but they formally ask consent and for their share of the funds. They say: "They perceive that at various periods this and other Grand Lodges have recognized the expediency of erecting a separate Grand Lodge in every independent government where a sufficient number of Lodges exist." This principle was first settled by the late "Massachusetts Grand Lodge" during the war of the Revolution. It was adopted by the same Grand Lodges in the year 5780, when it was determined that all Charters granted without the limits of this State shall be understood to remain in force until a Grand Lodge is formed in the government where such Lodges are held. And it has since been expressly sanctioned by the resolutions of Jan. 8, 5783, and admitted in practice in the subsequent erection of Grand Lodges in other States composed of Lodges originally holding their Charters under this Grand Lodge, or its predecessors. And there is good reason for this practice. For as every Mason owes allegiance to the civil authority under which he lives as well as submission to the Grand Lodge, if the members of the latter were not amenable to the same laws with himself, a most injurious opposition might arise between his duties as a citizen and a Mason." These principles were admitted by the Grand Lodge of Massachusetts in the following terms: "Your committee find that this Grand Lodge *have acknowledged the necessity of creating separate Grand Lodges in every independent State Government where a sufficient number of Lodges have rendered it expedient. This principle is a correct one.* Masons are bound to submit to the laws and authority of the government under which they live. If amenable to the Grand Lodge existing under a separate and independent republic, they might be compelled to violate the laws of the civil government, or some of their most solemn masonic obligations." These were the views of Simon Greenleaf, Charles Fox, Samuel Fessenden, Robert P. Dunlap, and other eminent Masons of Maine, as well as the distinguished Masons of Massachusetts.

At the same time the Grand Chapter of Massachusetts had exclusive jurisdiction in Maine. The following year the Chapters in Maine formed a Grand Chapter without the consent of the parent Grand Chapter, though a communication was addressed to it in advance, which was read and placed on file, and one afterwards informing them of the proceedings and tendering them grateful acknowledgments for their paternal care, &c., and wishes for prosperity, &c. This last was referred to a committee to answer.

As another illustration, we cite the fact that for more than sixty years in Massachusetts, and nearly fifty in Maine, the law has been that a Lodge has exclusive jurisdiction in the town in which it is located. By division of towns and change of town lines, the question has arisen, probably a hundred times, what effect such division or change has on the exclusive jurisdiction of a Lodge, and it has been uniformly held that the jurisdiction is changed accordingly. We understand the same thing has happened in other States, and been settled in the same way.

When the Grand Lodge of Iowa was formed, in 1844, the Territory included all the country north of Missouri, between the Mississippi and Missouri rivers and the British line — the greater part of Minnesota and the whole of Decotah. But when admitted as a State, nearly three years afterwards, its boundaries were established as they now are. We have never heard that the Grand Lodge has since claimed any *exclusive* jurisdiction outside of the State lines.

In 1846, Congress re-ceded to Virginia that portion of the District of Columbia which formerly belonged to Virginia. At once and *as a matter of course*, the Grand Lodge of Virginia assumed jurisdiction over it, and the Grand Lodge of the District in the same manner relinquished its jurisdiction over it.

When the Territory of Idaho was created, part was taken from Washington, in which a Grand Lodge then existed. The Grand Lodge of Oregon granted a Charter to a Lodge in that part of Idaho which had been Washington, and the Grand Lodge of the latter complained that the act was a violation of its jurisdiction. The almost unanimous decision of the other Grand Lodges of the country was in favor of Oregon; but Washington, and those who sided with her, admitted that Lodges in that part of Idaho would have the right to join with others in forming the Grand Lodge of Idaho, and that when a Grand Lodge was formed in Idaho it would have exclusive jurisdiction throughout the whole Territory. While this question was under discussion the West Virginia case came up. It was unfortunate, because it was so intimately connected with a political question. Then, in 1867, *for the first time since the Revolution*, the principle that Lodges in an independent State have a *right* in all cases to form themselves into a Grand Lodge was denied. All the precedents had been in support of that principle, and no single instance can be found prior to that time of a decision the other way. Br. Gouley started it, "single handed" to use his own expression. A few others concurred with him, while the general sentiment was the other way. It is a singular coincidence that Br. Gouley and others who think with him, when pressed in the argument, have finally declared that in their opinion, West Virginia is not legally a State but remains part of Virginia. Whether this is a mere coincidence, or whether their *political* opinions have unconsciously affected their *masonic* opinions, we cannot of course know. We *do* know that their present opinions are in direct conflict with an unbroken line of precedents from the Revolution to the present time. And all masonic laws are precedents ripened into customs.

This same doctrine has been applied out of the United States. The Grand Lodge of Canada was formed without the consent of the parent Grand Lodges; that it was rightly formed was declared by nearly all the American Grand Lodges. It was also applied in the cases of Nova Scotia and New Brunswick, and the Grand Lodge of Canada was among the very first to recognize each of them. "What is sauce for the goose is sauce for the gander" is a homely expression, but as *true* as it is homely.

Quebec bears precisely the same relation to Canada and to Ontario, that Nova Scotia and New Brunswick bear to each of them. They all have nearly the same relation to each other that the States of the Union have, and nearly the same relation to Canada, that the States have to the United States. It is the West Virginia case over again, save that there is no question anywhere of the legality of the law dividing what was Canada into the two Provinces of Ontario and Quebec. If Nova Scotia and New Brunswick are Provinces sufficiently independent to have a Grand Lodge, Quebec also is. The Grand Lodge is located in Ontario; according to all the precedents, therefore, the Lodges in Quebec had the right to form a Grand Lodge without the consent of any man, or body of men outside that Province.

Have they proceeded regularly to do so? From the proceedings of the Grand Lodge of Canada, held at Montreal, we obtain the Canada view of the matter. The Grand Master, denying the right of the Quebec brethren to form a Grand Lodge, adopted the most energetic measures to prevent it. A call was issued for a Convention to form the Grand Lodge, and the Grand Master of Canada issued an edict suspending all (save one) whose names were appended to the call; and another edict forbidding any of the brethren attending the Convention; and another edict suspending a Lodge for appointing delegates to the Convention. Now if the Quebec brethren had the right to form a Grand Lodge, they had the right to take the necessary measures to do so, and they could not be deprived of those rights by the Grand Master of Canada: we are, therefore, compelled to hold that these edicts were beyond the authority of M.W. Grand Master Stevenson, and, therefore, absolutely void. A suspension of a Lodge by his Deputy for the same reason was void.

The Convention was properly called, and seems to have followed almost literally the proceedings in forming the Grand Lodge of Canada. The proceedings of the latter were evidently taken as a copy. In one respect there was a diversity. The Grand Master of Quebec was installed by the Senior Past Master present. We had supposed there was no doubt of the propriety of this. But we have seen the regularity of this Grand Lodge questioned because its Grand Master was not installed by a Grand Master or Past Grand Master. The idea probably grew out of the "Past Grand Master's Degree," known in some jurisdictions. But if Quebec is irregular in this, she is in good company. The same, or a similar mode of proceeding, was adopted in forming the Grand Lodges of New Hampshire, 1789; Ohio, 1808; District of Columbia, 1811; Indiana, 1818; Alabama, 1821; Florida, 1830; Texas, 1837; Illinois, 1840; Wisconsin, 1843; Iowa, 1844; Oregon, 1851; Minnesota, 1853; Kansas, 1855; Washington, 1858; Colorado, 1861; Nevada, 1865; Nova Scotia, 1866; Idaho, 1867; New Brunswick, 1868, and others! We reckon this list of precedents settles that question!

Though there are some precedents in the formation of Masonic Grand Bodies the other way, we are inclined to hold that it is essential that a majority of the Lodges must concur in the formation of a Grand Lodge, and the question still remains, "was the Grand Lodge of Quebec formed by a majority of the Lodges in that Province?"

There were thirty-nine Lodges in the Province. Twenty-one were represented: one of them has since repudiated the action of its representative, and adheres to the Grand Lodge of Canada. The Grand Master of Canada insists that other Lodges did the same; but as we find that twenty of the twenty-one still adhere to Quebec, his information must have been erroneous. At the present time *twenty-five* of the *thirty-nine* bear allegiance to the new Grand Lodge. Of the remaining fourteen, one is a Scotch Lodge, two are English, and eleven Canadian; twenty-one of the thirty-two Canadian Lodges, three of the five English Lodges, and one of the two Scotch Lodges are united in the Grand Lodge of Quebec.

In view of these facts we can come to no other conclusion than that the Grand Lodge of Quebec is entitled to recognition. It has already been recognized by the Grand Lodge of the District of Columbia. The longer the quarrel goes on, the more bitter it will become. The sooner the other Grand Lodges pronounce upon the question the better. It has been suggested that they be left to arrange the matter themselves; but experience shows that such questions are settled by the opinion of other Grand Lodges. Though it grieves us sorely to do anything contrary to the wishes of our brethren of the Grand Lodge of Canada, yet, being fully convinced they are wrong, we are bound to say so, and to respond to the appeal of our Quebec brethren. We regret that the separation could not have been effected amicably; and we trust that after other Grand Lodges have expressed their opinion, the example of Virginia and West Virginia will be followed.

[We give in another place an able communication in reply to the foregoing; to which the reader is referred.]

## THE NEW MASONIC TEMPLE IN NEW YORK.

The corner-stone of the contemplated new Masonic Hall, in the city of New York, was laid on Wednesday, the 8th of June, in the presence of a vast multitude of the Fraternity and spectators; and, if the plan of the building be successfully carried out, it will be one of the finest of its class in the city. That it will be so carried out, fully and according to the original designs, and without regard to other and less worthy considerations, there ought not to be, and we sincerely trust there will not hereafter be found to be, any embarrassing doubts or impediments in the way. The Fraternity in the State is large enough and abundantly able to put the work through in a manner which shall reflect honor not only on its own reputation, but on the enterprise and liberality of the Order throughout the country.

The following strong appeal to the brethren of the State in its behalf, which we extract from the *Masonic Tidings*, published at Warsaw, is full of good common sense and just sentiment, and, we doubt not, will impress itself favorably upon the minds of the brethren more immediately interested in the work: —

> We have had an organized existence in this State ever since it was a State; we have climbed to the heights of prosperity, and fallen into the very slough of adversity; we have risen from a few straggling Lodges to a great masonic empire, exceeded in influence by none, and in numerical strength but by one masonic power in the world. We have, at our command, wealth sufficient to compass any undertaking about which we set in good earnest, for where one cannot afford to give there are plenty who can, if they choose, give for two, and yet, beyond multiplying our Lodges and increasing our numbers, what have we accomplished? Under what roof shall we stand and truly say, this is the home of Masonry in the State of New York, reared by Masons' hands, and paid for by Masons' labor and devotion?
>
> Thus far we have nothing of the kind; and, what is more, we never should have anything if it were left to the general mind to conceive and execute an undertaking fit to represent the power, wealth, and influence of the Craft as a Body.
>
> This is not the worst of it. Years ago, men of large hearts, of clear sight, of unquestioned devotion, appreciated this great need of the Craft, and bent their energies to the creation of a monument which should not only stand before the world as a perpetual indication of the existence and labors of the Craft, but which should be to Masons themselves a fountain of benevolence and a pharos from which should radiate into the storms and vicissitudes of life the light of masonic virtues concreted into active, practical, appreciable well-doing — not for a day or a year — but for all time.
>
> For twenty-seven years the work has been pressed steadily forward. The founders have, one by one, laid them down to rest, but the work has gone on. When death has palsied one pair of hands, God, in his infinite benevolence, has raised up others; and the original spirit, far from flagging, is as earnest to-day as it was in the beginning. But during all these years, and to-day, there have been and are thousands who have scarcely given the subject a thought; thousands who have regarded it with a pitiful jealousy and downright opposition, and who think it vastly more important to erect a two-story hall at Podunk Centre, for the use of "our" Lodge, than they do to illustrate the history and power of the Craft by an endowment colossal in proportions, and destined to shed its benign influences on generations yet unborn. These antagonistic and depressing elements have always existed, and probably will continue to exist until the work is accomplished, when it is probable that the Podunkers will be the first and loudest in the advocacy of their claim to a share of the results. Notwithstanding many Podunkers, we repeat, the work has gone on, the work will be accomplished; but the labor and anxiety of the laborers will be lightened, the day of deliverance will be hastened, and the gathering of the harvest begin, if the body of the Craft will help, each according to his ability; if those who put girders on the track and boulders before the wheels will take their work before God, and on bended knees reverently ask Him to try it
>
> "With His own unerring square."

We have not room to spare this month for any description of the building or particulars of the ceremonies observed at the laying of its corner-stone, but may, hereafter, lay both before our readers. We understand that it is estimated the cost of the building, when completed and furnished, will be from eight hundred thousand to a million of dollars.

The new Temple at Philadelphia, which will cost about the same sum, is progressing favorably, and will probably be completed in about two years.

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## GRAND COMMANDERY OF KNIGHTS TEMPLARS AND APPENDANT ORDERS OF MASSACHUSETTS AND RHODE ISLAND.

The Semi-Annual Assembly of this Grand Commandery was held in the city of Providence, on Friday, May 27, 1870, and was marked by the utmost harmony of feeling and action.

The R.E. Commander, Sir **Benjamin Dean**, delivered a very interesting and instructive address. Prominent among the subjects treated was the report of visits he had made, and the courtesy of the Knights on such occasions. Among the mournful memories of the past six months was the death of Sir WILLIAM FIELD, Past Grand Master of the Grand Encampment of Massachusetts and Rhode Island, who departed this life on Monday, December 27, 1869. In life he was honored by the Fraternity for the firmness with which he stood to his post during Masonry's severest ordeal in this country; and in death he was again honored by the alacrity with which the Knights, Companions, and Brothers responded to the order calling out St. John's and Calvary Commanderies of Providence, and Holy Sepulchre Commandery of Pawtucket, and the general attendance at the funeral obsequies, which testified to the high estimation in which our deceased brother was devotedly held.

"Our record of sorrow is not yet complete. Sir JOHN HEWS, Past Grand Master, died at his residence in Cambridge, Mass., on the morning of the 17th of March last, at the ripe age of 83 years. He was Grand Master in 1827, and again in 1838, and was another of those to whose faithfulness and courage we are so much indebted. An obituary in Br. Moore's Magazine, for April, discriminately speaks of this period of his life. Referring to his connection with the Boston Encampment, Br. Moore says:

> In this Body he and his contemporaries nobly fought the battle of Anti-Masonry from 1826 to 1834, when that vile faction was overthrown. And if he had never performed any other service in Masonry, his labors here should command for his memory the enduring respect and veneration of all his brethren. This noble band of faithful defenders, to whom the Fraternity in this country is more largely indebted for the preservation of their Institution at that trying period than to any equal number of brethren on its entire record, is fast passing away, and the remembrance of their deeds and trials, their virtues and fidelity, is passing away with them. Our brother was spared to witness the fruits of his faithfulness, and to enjoy the only compensation he ever desired, in the renewed and unequalled prosperity of the Institution he so ardently loved. He had also presided over the Grand Encampment of Massachusetts aad Rhode Island, and in 1844 was elected Junior Grand Warden of the Grand Lodge of Massachusetts.

"The number of the chosen few is rapidly diminishing. They wear wreaths of victory. Let not their declining years be embittered by neglect and ingratitude.

"The hand of death has not been busy with our Grand Body alone. Milford Commandery has been called to mourn the loss of its Eminent Commander, Sir J. HARDING SMITH, whose many virtues and abilities had won the respect and esteem of all who knew him.

"Though it is not our practice here to refer to the decease of those not members of this Body, I know your hearts will commend me if I ask you to turn aside a moment and drop a sprig of acacia upon the grave of Sir Knight ANSON BURLINGAME, who received the Orders of Knighthood, nine years since, in Boston Encampment. His public duties were such that he could not take an active part in masonic labors, yet his nature and the structure of his mind were such that his masonic relations and ties were to him peculiarly pleasant. In fact, much of his success in life was due to that capacity for close friendship which is so great a charm of our Institution, and which it so successfully cultivates. It is that feature which impels us to this reference. We sympathize with our brethren in their misfortunes; we rejoice in their prosperity.

"But this is not the place for his eulogy; we simply pause in our labors to drop a tear upon the grave of a brother Templar, whose eventful life challenges our attention.

"But while we practice our rites in peace, and our property is again secured by charters from the State, we must not forget that our brethren are not everywhere free from persecution. Recent information from Cuba tells us of our own brethren and our own countrymen charged with hostility to the government, and barbarously executed upon no other evidence than that they met in their Lodges as Masons for masonic purposes.

"The excuse is that the Society is a secret society. If so, all the world knows its general objects and purposes; all the world knows that it is a social and charitable Society, not only abstaining from, but forbidding all interference with the affairs of the State.

"Its objects and purposes, so far as any community or people or government are interested in them, are to every intelligent person as open, known, and notorious as the objects and purposes of the church; and so far we never attempt to conceal them. It does not confine itself to any class of citizens, to any sect or religion, to the believers in any political or governmental scheme or party.

"Such being the known status of our Masonic Society, it is clearly within the legitimate province of our government; and if the information is correct, it is its duty to insist that every treaty with Spain shall contain clauses securing to our citizens protection in the exercise of their masonic rights, as in the enjoyment of religious freedom."

The Grand Commander submitted an interesting correspondence in regard to dividing the jurisdiction of this Grand Body, and presented it in such a manner that all interested were fully satisfied that the time had not arrived, and indeed is very remote, when the Knights of Rhode Island will, with any unanimity, desire to have a separate Grand Commandery for that State.

The whole action in the matter tends to show how strong are the ties which unite the Grand Commandery of Massachusetts and Rhode Island, and how much the Knights of the two States are endeared to each other; as, in the beginning, they united to form one Grand Body, so, in the end, do they mutually propose to be and continue one, living, loving, and working harmoniously together.

The address of the Grand Commander is a very able one, and treats of several matters of interest to the Order. It will no doubt be published with the Annual Proceedings, and read with interest by the Knights of the jurisdiction.

Several Dispensations for new Commanderies have been petitioned for, and great prosperity is manifest in the present condition of the Grand Commandery of Massachusetts and Rhode Island.

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## RECOGNITION OF THE GRAND LODGE OF QUEBEC BY THE GRAND LODGE OF MAINE.

In the recently published Proceedings of the Grand Lodge of Maine, it appears that the assumed and so called Grand Lodge of Quebec has been recognized and placed on terms of fraternal correspondence. The Chairman of the "Committee on Foreign Correspondence," of Maine, has devoted over seven pages of his report in justification of the course which he has induced his Grand Lodge to adopt, and it seems to me that he has utterly mistaken the principles of masonic law in the reasons he has assigned for the action of Maine in this respect, and that it would have been better if the vote had been passed without putting the argument upon record.

The American system of Grand Lodge jurisdiction is peculiar to the United States of America, and never had any vital force elsewhere. It originated in Massachusetts in 1777, at a time when each State was recognized as an independent sovereignty, and long before the federal compact was entered into by the adoption of the Constitution of the United States of America. The system grew out of the strong party feeling which pervaded each organization, after the Declaration of Independence, made July 4th, 1776. All allegiance of every nature to European powers was immediately broken off, and the spirit of independence which had been invoked pervaded and animated every organization and society existing here. The subordination of Masonry here to the Grand Lodges of England, Scotland, and Ireland ceased, and this Institution became independent, and took upon itself Grand Lodge jurisdiction commensurate with the sovereignty of the State in which it found itself. If, at the time this masonic independence was declared, our present form of government had been in existence, there is every reason to believe that we should have had a Supreme Grand Lodge over all the United States of America. Royal Arch and Templar Masonry, like the Protestant Episcopal Church, organized after the Federal Union, adopted forms of government suggested by the civil government under the Federal Constitution. But it happened that the thirteen States of New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, New Jersey, Delaware, Maryland, Virginia, North Carolina, South Carolina, and Georgia, each claimed to be free, independent sovereignties, before they yielded up certain powers to the Federal Government. Under this condition of civil government, Masonry in each one of these States, claimed for itself the same right of full and absolute government which the State itself had adopted. Thus originated OUR SYSTEM, which since then has been followed by the Craft in every State in the Union. The District of Columbia, by consent of the Grand Lodges of Virginia and Maryland, and by the tacit assent of the other Grand Lodges, was recognized as a sovereignty over which an independent Grand Lodge might be established, for the reason that the civil governments of Maryland and Virginia ceased to exist in the District after it was ceded to the United States. In like manner the Territories, when legally established as such, are considered so far inchoate separate and independent States as to warrant the establishment of Grand Lodges therein. It is a peculiar system. As the lines of States change by the action of law, so changes the Grand Lodge jurisdiction. A Lodge to-day under the authority of Massachusetts, may be to-morrow under the power of Rhode Island, if the State line is moved by lawful authority. No such system exists anywhere else. It is difficult for our European brethren to comprehend it. But the system works admirably with us. It is founded on the doctrine of the sovereignty of the States, and the sovereignty of the Grand Lodges. This is the corner-stone of the doctrine of "American Grand Lodge Jurisdiction."

This system is peculiar to the United States, and we cannot apply this doctrine to the government of any other country. The Grand Lodge of England, in common with those of Scotland and Ireland, has jurisdiction throughout all the colonies and provinces of Great Britain. This jurisdiction continues, and should be recognized by us as continuing, until by the consent of the Grand Lodge of England, or by an assertion of independence, founded on the civil independence of the colony, province, state, or country in which such Grand Lodge asserts its claim, an independent Grand Body is established. I consider this independence of the civil power to be the true test of the right to establish an independent Grand Lodge without consent of the Grand Body having jurisdiction. Masons cannot inaugurate a revolution in the Grand Lodge to which they owe allegiance.

Canada existed for many years as a single Province of Great Britain; in nearly all respects such a Province as Massachusetts was before July 4th, 1776. It had a Legislature or Parliament, as we had here, but it was not free or independent. It *belonged* to the Crown of England, and was subject to it. The Grand Lodge of England held it as a Province, and established therein its Provincial Grand Lodge. Certain disaffected Masons in the Province, organized an independent Grand Lodge, and asked to be recognized by Massachusetts. Acting upon the principles already stated, the Grand Lodge of Massachusetts declined to recognize it, or to extend to it the fraternal hand of welcome, taking the broad ground, that Canada was a Province of Great Britain, and therefore by our well-known masonic jurisprudence, was amenable to the Grand Lodge of the country to which it owed civil allegiance. After a while, a mutual agreement was entered into by which full Grand Lodge powers were conceded to the Grand Lodge of Canada by the masonic powers to which it belonged.

In 1867, two Provinces were created, called the Province of Ontario and the Province of Quebec, each having a Legislature or Parliament; and some of the Lodges in the Province of Quebec claim that they have the right to adopt the American system, and establish an independent Grand Lodge. The Province has neither claimed nor asserted its independence. It is still subject to Great Britain, and is still held by the Crown of England as a Province. The form of administering and executing the law is changed only. Its form of government has not been changed. It has not placed itself upon the great doctrine of *independence* and *sovereignty*, to entitle it to a free and independent existence, and upon which basis alone, can an independent Grand Lodge be established. The Masonic Powers of Great Britain have yielded their authority to the Grand Lodge of Canada, and that Grand Lodge owes it to its own dignity and character, and to the faith reposed in it by the Masonic Grand Lodges by whose consent it was established, that it does not yield to a revolution which has no masonic law to sustain it. If this Grand Lodge is to be established, American Masons can only recognize it when it has the consent of the Canada Grand Lodge.

It is to be regretted that the Grand Lodge of Maine has attempted to plead the American system in extenuation of this revolutionary movement. Especially unfortunate is this recognition at the present time, when all the American Grand Lodges are uniting in withholding intercourse from the Grand Orient of France, for doing precisely what, as I understand it, the Grand Lodge of Maine has done in the matter in question.

It is an attempt to force the "American system of Grand Lodge Jurisdiction" upon states, provinces, and countries, where our system is not recognized. If we, as American Masons, claim that our system of government must be respected by the other Masonic Powers of the world, we must on our part respect the system of government recognized as masonic law by states, kingdoms, and empires within their own respective territorial jurisdictions. W. S. G.

JUNE, 1870.

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## COLORED LODGES.

WE give the following extract from the very able address delivered by Grand Master Gardner before the Grand Lodge of this Commonwealth at its Quarterly Communication, March last. It furnishes a concise and intelligible history of the origin of the colored Lodges in this country, and as clearly and intelligently defines their character and legal masonic status, and ought to be, and it is to be hoped will be received as the conclusion of the whole controversy: —

> October 1, 1773, the Massachusetts Grand Lodge, after mature deliberation, decided that neither the Lodge at Castle William, nor any other travelling Lodge, "has any right to make Masons of any citizen."
>
> I have no doubt that, on the 6th of March, 1775, the day after Warren delivered his celebrated oration in the Old South Church, where he was menaced by British troops, Prince Hall and thirteen others received the three degrees in a travelling Lodge attached to one of the British Regiments in the army of General Gage, by whom Boston was then garrisoned; that Prince Hall and his associates met as a Lodge thereafter in Boston, without any Warrant or authority, until May, 1787.
>
> In 1784, application was sent to England for a Charter. The letter of

Prince Hall, dated March 1, 1784, accompanying the petition to the Grand Lodge of England for the Charter of the African Lodge, says: "I would inform you that this Lodge hath been founded almost eight years." "We have had no opportunity to apply for a Warrant before now, though we have been importuned to send to France for one, yet we thought it best to send to the fountain head, from whence we received the light, for a Warrant."

On the 29th day of September, 1784, a Charter was granted, but it did not arrive at Boston for nearly three years.

April 29, 1787, it was received, and, on the 6th of May following, Prince Hall organized the "African Lodge" at Boston, ten years after the Massachusetts Grand Lodge had asserted its freedom and independence; ten years after the American doctrine of Grand Lodge jurisdiction had been established.

Without any other authority than that contained in the Warrant for said Lodge, Prince Hall, the Master thereof, it is said, on the 22d of March, 1797, granted a Dispensation, preliminary to a Warrant, to certain persons in Philadelphia. Soon afterwards, Prince Hall established a Lodge at Providence, R.I. African Lodge, of Boston, continued to act as a subordinate Lodge until 1808, when, with the assistance of the Lodges at Philadelphia and Providence, established as above stated, it organized a Grand Lodge at Boston, which Body granted Charters to several subordinates, not only in Massachusetts, but in several other States.

In June, 1827, the African Lodge declared its independence, and published its Declaration in one of the newspapers printed at Boston.

It is unnecessary to argue the masonic and legitimate effect of this Declaration. It was a surrender of their Charter, and a public declaration that from thenceforth they ceased to act under it, or to recognize its validity or the authority from whence it was derived. If the "African Lodge" had any existence at this time, by force of this Declaration its existence came to an end.

In 1847, a National Grand Lodge was formed; and, says the petition of Lewis Hayden and others to this Grand Lodge, set out on page 132 of our printed Proceedings for 1869, "the African Lodge of Boston, becoming a part of that Body, *surrendered its Charter*, and received its present Charter, dated December 11, 1847, under the title of Prince Hall Grand Lodge of Free and Accepted Masons for the Commonwealth of Massachusetts, and by which authority we this day exist as a Masonic Body."

Under the direction of Prince Hall the Lodge prospered; but after his death, which occured December 4, 1807, Æ 72, it became dormant, and ceased to have any actual existence. In 1813, upon the union of the Grand Lodges of England, African Lodge, which had been registered as No. 459 and as 370, *was removed from the list*, and was never after recognized by the United Grand Lodge. The Declaration of 1827 complains that the members of African Lodge could open no correspondence with the Grand Lodge of England, and that their communications and advances were treated with the most studied neglect.

Boyer Lodge, No. 1, was organized at New York City by the African Lodge or the Prince Hall Grand Lodge. The members of this Lodge applied to the Grand Lodge of New York for recognition in 1812, 1829, and again in 1845. Grand Secretary James Herring made a report in 1846 which contains a letter from our Brother Charles W. Moore, Grand Secretary, which throws some light upon the condition of the African Lodge in Boston at this time.

Why this Charter was granted without the consent of the Lodges in Massachusetts, and without aay correspondence concerning the propriety of the step, is a question which can be answered by every American who remembers the bitter hostility existing in England at that date towards the successful rebels against the crown of Great Britain. This Charter, in common form, conferring no extraordinary powers upon the petitioners, authorizing them to hold a Lodge, enter, pass, and raise Masons, and no more, was undoubtedly granted by the Grand Master of England, and under it the petitioners commenced Work. The successors of the persons named in that Charter have magnified the powers granted by it; have construed it to confer upon them Grand Lodge powers; have set up, by virtue of it, Grand Lodges, and finally a National Grand Lodge, with subordinate State Grand Lodges; and have established an "American doctrine of Grand Lodge Jurisdiction" peculiar to themselves, distinct and separate from any other Grand Lodge government known to man. Their National Grand Body "claims and exercises masonic authority over these United States, with full power and authority to settle all masonic difficulties that may arise among the Grand Lodges of these States."

The original Charter, granted September 29, 1784, under which the successors of the persons named therein have claimed to act from April, 1787, to the year 1847, and which was the only plausible authority by which they could hope to be justified in their proceedings, was not only surrendered by operation of masonic law, June 18, 1827, by reason of the Declaration then made; but on the 11th of December, 1847, was actually, in set form of words and with premeditation, abandoned and surrender; and if they now possess the parchment upon which it was written, it is kept only as a curious relic of the past, emasculated of its virility.

With a National Grand Lodge, State Grand Lodges, and subordinate Lodges, they have so complicated the primitive difficulty, that it will not be easy for them to escape from the triple bonds with which they have bound themselves, although many of them may be dissatisfied, some with their form of government, and some with their associates.

This is simply a question of Grand Lodge Jurisdiction, a question which was settled and determined by this Grand Lodge, September 17, 1797, when it incorporated into its Constitutions this Section: —

> "The Grand Lodge will not hold communication with, or admit as visitors, any Masons, residing in this State, who hold authority under, and acknowledge the supremacy of, any foreign Grand Lodge."

This provision, in some form of language, has existed in our Constitutions from 1797 to this day. It now stands in the following form: "No Lodge of Ancient, Free, and Accepted Masons can legally assemble in this Commonwealth under a Warrant granted by any foreign Masonic Power."

This is, as I have said, simply a question of Grand Lodge Jurisdiction, and we can consider it calmly and without prejudice.

The Institution of Freemasonry is universal. It stretches from East to West, from North to South, and embraces within itself the representatives of every branch of the human family. Its carefully-tyled doors swing open, not at the knock of every man, but at the demand of every true and worthy man, duly accepted, whatever his religion, his race, or his country may be. This Grand Lodge stands upon the high vantage ground of this catholic society, and recognizes the great principles which must necessarily underlie an Institution which has a home on the continents and on the islands of the seas.

When that celebrated play of Terence, styled the "Self-Tormentor," was first introduced upon the Roman stage, before the great amphitheatre crowded with senators, knights, citizens, and men of rank, some of whom had been found worthy of a Roman triumph, and Chremes, in his reply to Menedemus, repeated the words, —

> "Homo sum; humâni nihil a me alienum puto,"
> "I am a man; nothing which relates to man is alien to me,"

the vast assemblage rose up, impelled by a common sentiment, and rent the air with reiterated plaudits. The words of Chremes have not yet ceased to reverberate, We bear upon the Masons' arms of Massachusetts, and have inscribed upon our Grand Lodge banner, the motto, —

> "Humani nihil alienum,"
> "Man everywhere our brother."

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## THE NORTHERN SUPREME COUNCIL.

### TABLEAU.

I DO not know whether I shall be brought to task, or whether I deserve to be, in opening the door of the Supreme Council, which has just closed its annual session in Cincinnati. The temptation is very strong to do so, since I have had the pleasure of looking in there myself, and am desirous that others may enjoy the treat, so far as it can be afforded them by looking through a partially opened door. We are at once struck with admiration by the living picture before us. There sit the sedate, the vivacious, the thoughtful and loquacious, grouped in solemn conclave in earnest, anxious meditation. The presiding officer prompt to a nicety, anticipating the speaker almost as soon as the latter gives utterance to a thought, grasps the subject in the twinkling of an eye, dividing and subdividing it, if necessary to facilitate and give precision to its consideration. His experience as a presiding officer is derived from his having been speaker to the House of Representatives in the State in which he resides. The office he now occupies in the Council, however, is

only one of constitutional regulation. There are no inherent prerogatives attached thereunto, as we find connected with the Grand Master of the York Rite. He presides over a body every member of which is his peer. The Council deriving its power from the original head of the Order, is in itself sovereign.

Another in the group, commanding and lofty in stature, and standing among the highest in the estimation of his brethren, is one who for years has served the Craft and given direction to the most important matters connected with the Order. His intellectual acquirements place him in the front rank among his compeers. He never rises to speak unless he has something to say, and what he utters carries with it a controlling influence.

There by his side sits his old and long tried personal friend, whose heart is closely knitted to his own, his senior probably in years, but possessing a vivacity of mind and physical vigor equal to many of middle age. He is the life and soul of the social circle, and lives fresh in the affections of all who know him. To him is often given the melancholy duty of tracing the tablet of those of our brethren who leave us for a better world, and whose memories we revere and cherish in our bosoms. As the green bay-tree is ever true to its color, so are the life and character of those we love kept fresh in our hearts by the touching line so beautifully expressed by this gifted brother.

There, not far from these two, sits on the opposite side of the platform, another venerated illustrious brother, older than either of the others, who in former times, as also at a more recent period, instructed those of his brethren who were seeking light. He has held the highest position in the A. and A. Rite which his brethren can bestow upon him. He has bestowed his time and talents in propagating, through its impressive ceremonies, the conservative and beneficent principles of the Institution.

In front, both on the sides and facing the stage, the group is completed. There sit manhood and age, uniting their talents and skill in their efforts to strengthen and beautify the Temple, whose ornate proportions already demand the admiration of the world. In the midst of these sits one claiming the West as his home, present now but not always here of late, whose heart fired with zeal diffuses its spirit among his fellows as they listen to the words falling from his lips. He advocates Freemasonry as it was of yore and should be now, both by speech and pen. Wherever the Spirit of Christianity is interwoven with it, he strongly maintains its supremacy.

Another from the West, whose modest mien induced, at his own will, an emeritus position among his brethren, and whose theological education and knowledge of human nature, as the consequence of this study, demand for him an influential position in the Council, seems closely to watch the proceedings of the Body, and every sentiment uttered by any one receives his fastidious scrutiny. So long as the pure principles of the Institution are carried out in the transactions of the Body, so long is he content to remain silent, that others may enjoy their loquacity. But any deviation from the fundamental principles of the Order finds a determined opposer in him. He is a brother of great worth, possessing very many noble traits of character.

But why particularize when there are so many in the group who richly deserve an honorable mention here. The Body, as a whole, is calm and conservative in its deliberations, possessing a high order of talent and personal refinement. In point of dignity it has no superior.

### PROCEEDINGS.

Upon the opening of the Council, the absentees, who by communication asked it, were excused from attendance at this session.

The opening Annual Address of the Sovereign Grand Commander embraced very many points of interest, giving a full history of the condition of the Order. The different subjects were appropriately distributed among the several Standing Committees.

Its suggestions regarding a union of the Northern and Southern Jurisdictions, making but one head for the whole of the United States, were placed in the hands of a special committee, to report at the next annual session.

The suggestions favoring the joint publication of a Masonic Bulletin, with the Southern Supreme Council, were not concurred in.

The Committee having in charge the revision of the ritual of the intermediate degrees, reported strongly in favor of the old version, which report was sustained by an overwhelming majority of the Council, after a deliberate debate over a minority report, favoring a version which, in effect, destroys the Christian religious sentiment, which the Degree really possesses. More than five-sixths of the members recorded their vote in favor of the Christian version of the Degree.

The joint Balustre of the Sovereign Grand Commanders of the Southern and Northern Supreme Councils, cutting off communication and interdicting all masonic intercourse with the Grand Orient of France, for its intrusion within the limits of these Jurisdictions, or rather the Southern Jurisdiction, was unanimously concurred in. And the Supreme Council of the 33° in France was acknowledged to be the sole legitimate supreme power of the Rite in that country and its dependencies.

Several amendments to the Constitution were adopted. Among them were those changing the time for the meeting of the Supreme Council from the third Wednesday in June to the *second* Tuesday in November, deferring the next meeting to that day, 1871; of requiring an applicant for the 33° to have attained the age of *thirty-five* before becoming eligible to the grade; of giving the Deputies of States position among the list of officers; of abolishing all limitation to active membership in subordinate Lodges; and of leaving it optional with Rose Croix Chapters to hold their election either on Maundy-Thursday or Holy-Thursday.

All the officers were re-elected except Ill. Br. John L. Lewis, who declined, when Ill. Br. Enoch T. Carson, of Cincinnati, was elected to fill the vacancy.

An appropriate jewel was ordered for the members of the Council.

A plate was ordered, from which certificates are to be printed for the members, active and honorary, of the 33°. Fourteen Ill. Brethren received the 33°, which was conferred in due form.

The petition of two or three gentlemen (who had been deceived in going into the Memphis Rite) for recognition, so far as to be healed, was rejected; the Committe reporting that the only means of obtaining the Scottish Rite Degrees is through the regular channel.

The Committee on Constitutions had the time extended in which to report the revision of the Code, as heretofore ordered.

An Illustrious Brother was rebuked by the Council and deprived of his honorary membership in that Body, for indulging in abusive and unrefined language outside of the Council Chamber, and for committing a breach of order in it.

By invitation, the Sovereign Grand Commander and the Illustrious Minister of State of the Southern Supreme Council, visited the Body, and were received with the honors due their exalted stations. The addresses on the occasion were replete with expressions of fraternal love, amity, and reciprocal good will.

The members of the Council in a body visited two of the subordinate Bodies, and witnessed the Fourth and Eighteenth Degrees; both were effectively and beautifully worked. The latter, particularly, deserves special mention. The machinery and scenery are very elaborately and elegantly gotten up.

The returns from the different subordinate bodies exhibit a very healthy condition of the Order throughout the jurisdiction.

The next Annual Session of the Supreme Council will be held in Boston.

Yours in fraternal love.

D.

## DISPENSING CHARITY.

A PRACTICE has sprung up in some of our Masonic Jurisdictions of affording relief, and frequently of burying *sojourners*, and then forwarding their bills to the Lodge in the distant State of which the relieved or deceased brother was a Member, for payment. This course, which is without warrant in the general usages or laws of the Institution, has given rise to a controversy which, if not checked, may become the cause of much dissatisfaction, and perhaps disruption in the harmony and fraternal relations which ought to exist among the Fraternity everywhere. The case has been fairly and carefully met by Br. Drummond in his late excellent report to the Grand Lodge of Maine, and we give the results to which he has arrived, in the hope that they may tend to remove all future misunderstanding on the subject:—

1. Masonic charity is not an absolute, unlimited right or duty. In all cases it depends as much upon the ability of the giver as the need of the recipient. We guarantee to *no* brother full relief under all circumstances. It is our duty to relieve according to our ability and his necessities. Of our ability, by the

rules of Masonry, we are *ourselves* made the *sole judge*; it is a question between us and our God. No brother can say that, in a given case, we *should* give a certain amount, then give it himself, and call upon us for it. It would overturn the very foundation of masonic charity by taking away one of its essential elements. A Lodge in California cannot judge of the ability of a Lodge in Maine; and to give without regard to ability is not only not a duty but is a violation of duty.

2. The obligation to relieve is *universal*, and not confined to members of the same Lodge. If it is the *duty* of a Lodge to repay aid furnished to one of its members by another Lodge, it restricts the operation of our charity to the members of our own Lodge.

3. It is bad policy to establish such a rule — bad policy for the Fraternity as a whole.

## MEMBERS OF LODGES UNDER DISPENSATION.

The Grand Lodge of Montana has the following regulation on this subject: —

> Whenever any member of a subordinate Lodge in this jurisdiction shall sign a petition for Dispensation, his membership in such Lodge shall be suspended until the next Annual Communication of this Grand Lodge, and until a Charter shall have been issued in lieu of the Dispensation, when the member so petitioning may elect to which of the two Lodges he will belong.

On this R.W. Br. Drummond, of Maine, comments as follows: —

> Suppose all the petitioners should conclude to remain with the *old* Lodge, what becomes of the *new* Lodge? We think the election should be made when the Charter is petitioned for, and the persons named in that should belong to the new Lodge, by the constituting of which the former membership of those named in the Charter would be terminated.

The first question in the above effectually disposes of the Montana regulation and exposes its unsoundness. That the election or selection of the brethren who are to become *Charter* members of the new Lodge should be made before the Charter is granted, is undoubtedly true; but it does not follow that the brethren, so to *become* members of the new Lodge, should be required to dimit before the new Charter is obtained; because, suppose the Charter should be denied, what would become of the dimitted brethren? Of course they would be unaffiliated, belonging nowhere — cast off among the rubbish of the Temple — and this for no offence.

We think, therefore, that the petitioners for a new Lodge should remain members of the old Lodge until they have secured a safe place in the former by virtue of its Charter. Having secured this, it becomes their duty, and they should be required, to obtain their dimits from their former Lodge or Lodges before the constituting of the new Lodge; and it is the duty of the constituting officer to ascertain that this has been done before its Charter is delivered to it. This course removes individual risk, and secures regularity in the proceedings.

## MEETING OF THE SUPREME COUNCIL.

We have given in another place a communication by our talented correspondent "D," in which the proceedings of the Supreme Council for this Jurisdiction, held at Cincinnati on the 15th ult., are so admirably and concisely sketched, that it is hardly necessary for us to add anything to them in order to give our readers a correct idea of their general character. We have, however, been kindly favored with the advance slips of a more particular narration of them, as prepared by Ill. Br. Tisdale, for Pomeroy's *Democrat*, New York, and we should be pleased to transfer this sketch of them entire to our pages, were it practical for us to do so. But it is not, and we must content ourselves for the present, with a few additional items.

Among the members present, were M.P. Josiah H. Drummond, of Maine, Sov. Gr. Com.; John L. Lewis, of New York, Lieut. G. Com.; Clinton F. Paige, of New York, G. Min. of State; Heman Ely, of Ohio, G. Treas.-Gen.; Daniel Sickles, of New York, G. Sec.-Gen.; Samuel C. Lawrence, of Massachusetts, G. C. of G; E. G. Hamilton, of Indiana, G. M. of Cer.; H. S. Goodwin, of Pennsylvania, G. Marshal; R. H. Foss, of Illinois, G.St.-Bearer. And the following Deputies of States: Samuel C. Lawrence, for Massachusetts; N. H. Gould, for Rhode Island; C. W. Carter, for Connecticut; Orrin Welch, for New York; D. B. Tracy, for Michigan; E. T. Carson, for Ohio; John Caven, for Indiana; and H. L. Palmer, for Wisconsin. R. M. C. Graham, Rep. of Southern Supreme Council; Joseph D. Evans, Charles W. Moore, A. B. Young, Winslow Lewis, and twenty-three other active members; Rev. F. A. Blades, emeritus member; William Sutton, and fourteen other honorary members.

Ill. Bros. Sam. F. Greeley, of Wisconsin; F. G. Tisdall and A. Coloveloni, of New York; and Wm. P. Innis, of Michigan, were permitted o renew their Oath of Fealty.

The subject of the purchase of regalia for the Council, was referred to the Committee of Finance, with full powers, and that of the Ritual of 33°, to a special committee.

The Grand Treasurer General made his report, which was, on his motion, referred to the Committee on Finance. The receipts for the session were $8,319.46.

The following resolution was adopted: —

> *Resolved*, That all limitations in the number of active members in the subordinate Bodies of this Rite be and are hereby abolished, whether the same are in the Constitution or By-laws of said Bodies or not."

The Reports of the Deputies for the different States showed that the condition of the Rite in the Jurisdiction were highly satisfactory.

The following are the State Deputies for the ensuing year: John Caven, for Indiana; Orrin Welch, for New York; A. B. Thompson, for Maine; William Barrett, for New Hampshire; Samuel C. Lawrence, for Massachusetts; N. H. Gould, for Rhode Island; C. W. Carter, for Connecticut; John Sheville, for New Jersey; A. E. Stocker, for Pennsylvania; D. B. Tracey, for Michigan; E. T. Carson, for Ohio; V. L. Hurlbut, for Illinois; Alvin B. Alden, in place of H. L. Palmer, for Wisconsin.

The following S.P.R.S, 32°, were elected to receive the high grade of S.G.I.G., 33°, viz.; Samuel J. M. Homer, Samuel H. Gregory, Oliver Ellsworth, and George H. Pierson, of Massachusetts; James Bradley Brayton, Albert Howard Chaffee, and Newton Darling Arnold, of Rhode Island; Edward H. Brown, Edwin J. Loomis, Peter S. Oliver, and Geo. W. Aldridge, of New York; William W. Goodwin and David W. Wyman, of New Jersey; John Harrold, Townsend S. Hann, Charles Kingston, Calvin L. Stowell, and Isaac D. Lutz, of Pennsylvania; Perrin Fox, Richard A. Barry, Andrew J. Kellogg, Augustus B. Tabor, and Wm. S. Partridge, of Michigan; Thomas Sparrow, Charles A. Woodward, and Bellamy Storer, of Ohio; Wiley M. Egan, A. C. Millard, and Royal L. Munn, of Illinois; Phineas G. C. Hunt, Nicholas R. Ruckle, John N. Hutton, and David P. Wheeler, of Indiana; Charles H. Brower, Warren G. Purdy, Eugene B. Myers, and Horatio N. Hurlbut, of Illinois; James W. Bates, J. W. Brewer, of Wisconsin; and James Fenton, of Michigan.

The Committee on Regalia reported and recommended that the insignia of an active member be purple, and of honorary members be scarlet.

Some twenty brethren who had previously been elected, were elevated to the grade of S.G.I.G., 33°, after which the Council closed its session, to meet in Boston in November, 1871.

The session was one of a special interest, and a large amount of important business was transacted. Great credit is due to the brethren in Cincinnati, and particularly to the Ill. Br. Carson, who was omnipresent and indefatigable in his exertions for the personal comfort and happiness of the members of the Council.

The work exhibited through his instrumentality, and by the Bodies to which he is devotedly attached, elicited the highest commendation and universal approval. The mechanical arrangements were elaborate, perfect, and beautiful. Probably in many respects unsurpassed by those of any similar Bodies in the world.

There was no particular time or special occasion assigned for a banquet, for the reason that the brethren having that matter in charge had arranged to have it commence on the morning of the first day of the session, and continue right along without intermission, break or interruption, to the end thereof! Their success was perfect, as their hearts were warm and generous.

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## GRAND LODGE OF INDIANA.

This Grand Lodge held its Annual Communication at Indianapolis, on the 24th of May, M.W. Martin H. Rice presiding, and the other Grand Officers in their places. The attendance was large, and, as this is one of the largest Grand Lodges in the country, the business before it was, of course, correspondingly large. The Grand Master delivered a well-written address, on the opening of the session, in which he refers to the organization of the Grand Lodge of Quebec, but gives no opinion on the subject. He condemns, in appropriate terms, the intermeddling of the Grand Orient of France, and asks the action of the Grand Lodge on the subject. He also notices the outrages committed by the authorities of Cuba on the brethren there, and expressed the hope that "some way may be devised to assist in securing indemnity for the past, and protection in the future."

He announces the organization of twenty-five Lodges in the State the past year, under Charters previously issued. He also informs the Grand Lodge that he had suspended the Master of one of the Lodges, and that very properly, too, for the reason that after a candidate had been rejected and the Lodge closed — the objecting brother having withdrawn — he re-opened his Lodge, ordered a new ballot, and initiated the rejected applicant. Such a proceeding should be punished by expulsion.

There are many other important points in the address, but they are mainly of a local character. Eighteen Charters were ordered to be issued.

Our account of the proceedings covers only the first and second days of the Session as given in the *Advocate.* If in the remainder we find anything of importance, we shall hereafter notice them.

## GRAND COUNCIL OF CONNECTICUT.

We acknowledge the receipt of an advance copy of the Annual Address delivered before the M.P. Grand Council of Select Masters of Connecticut, at its Annual Assembly in May, by its M.P. Grand Master, Comp. Edmund Tweedy It is a well-written paper, and highly creditable to its author. We infer from it that the Councils in the State are in a healthy condition, though but few details are given. The following extract on the application of the general laws of Masonry, in the regulation and government of this branch of our Order, will meet with general approval.

> I judge, from the nature of certain questions of masonic law which have been propounded for my decision during the past year, that an impression prevails among some Companions, that those general regulations of Masonry, which have their foundation in the origin and nature of the Institution; which have been confirmed by the long-established usages of the Craft; and which may be termed the common law of Masonry, are applicable only to the government of Lodges; and that what may be generally accepted and recognized as a governing principle in a Lodge of Master Masons, does not, unless specially enacted by competent authority, apply, in strictly analogous cases, in a Council of Royal and Select Masters. It would seem unnecessary, in the light which has been thrown upon the whole subject of masonic jurisprudence, during the past few years, by the researches and publications of eminent brethren, to urge that the principles of masonic law are unchangeable, and must of necessity be universal in their application; and that whenever Masons assemble together, in a proper manner, to do masonic work — whether it be in a Lodge, Chapter, or Council — they cannot make innovations, establish new principles, or subvert old ones, but must acquiesce in and be governed by those laws which grow out of the peculiar character of the system, and which distinguish it from all others.

Our Companion argues, with much force and clearness, the propriety of recognizing and requiring the possession of the Council Degrees, as a prerequisite for admission to the Commanderies of Knights Templars, which rule is in force in Connecticut. He thinks this necessary to sustain and strengthen the Councils by increasing the number of their initiates; but would it not, by adding to the expense, dimish the accessions to the Commanderies?

## GENERAL WASHINGTON IN CANADA.

A Correspondent sends us the following interesting incident, showing the respect in which the memory of General Washington was held by his masonic brethren in Canada more than seventy years ago. It is a beautiful illustration of the triumph of masonic principle over political prejudice. It is unnecessary to say that General Washington was never Grand Master, in the sense in which the term is now universally used and sanctioned, though in the early days of the Institution, as at present organized, the Master of a Lodge was frequently so called, as in the case of Franklin, who, in a letter to Henry Price dated at Philadelphia in 1774, signs himself "G.M., Pennsylvania," though Master only of a private Lodge. Such intances were more common on the other side of the ocean: —

"In an interesting lecture before Barton Lodge of Masons, Hamilton, Canada, by Br. James Charlton, 18°, entitled 'The Barton Lodge seventy years ago,' the following paragraph about General Washington will be read with as much pleasure by the 'profane' as by the 'Craftsmen': —

"'In the minutes of the first Provincial Grand Lodge held at Niagara, August 26, 1795, there is this entry: —

"*Resolved*, That it be recommended to the Grand Lodge of this Province to open a correspondence, as soon as may be convenient, between the said Grand Lodge and the Grand Lodge of Pennsylvania.'"

"This was carried into effect, and what came of it, in one way, we find in our minute book, Dec. 12, 1800: 'Read a letter from the Grand Secretary, informing this Lodge of a communication received from the Grand Lodge of Pennsylvania, announcing the death of the Right Worshipful Grand Master Washington, and requesting this Lodge to go in mourning, at their public and private meetings, six months, including their first meeting; in consequence of which Br.

Aikman moved, seconded by Br. J. Showers, that a piece of black ribbon should be purchased for that purpose. The motion, being put, was carried. Br. John Lottridge agreed to furnish the Lodge with the ribbon.' Washington died December 14, 1799, and the entry on our minutes is dated December 12, 1800, a year, all but two days after the event; so slowly did ill news, which travels faster than good news, travel at that time. Nothing can make more clear to us the isolated position of our brethren here, and the wonderful changes which mark our day. It took them a year to get official news from Pennsylvania! Now, we read in our morning paper the news of yesterday of Europe, alongside of yesterday's news of our own city. We now know Washington, as the whole world knows him, as a noble man, a pure patriot, a great name in history, and one not more honored in his own land than in all lands where greatness and goodness are revered; but our early brethren knew him as a republican, while they were monarchists; as a successful rebel against their sovereign; as one whose triumph had made many of their neighbors, and [illegible]s some of themselves, exiles; but they knew him, also, as a Mason, and they forgot all else in that, and honored him as an honored member of the Craft. It is easy to waive political differences in our day, in which it requires a Hudibrastic logician to decide where they begin and in what they consist apart from the spoils; but in that day, political differences were settled in blood, and the fierce hatreds of the war of Independence had not yielded to Time. In all our records there is nothing more touching, nothing more truly masonic, nothing which so profoundly impresses me with sincere respect for our early brethren, as this simple, unadorned record of their tribute to the memory of 'Right Worshipful Grand Master Washington.'"

## UNION OF CONSISTORIES, 32°, IN NEW YORK.

The following intelligence, which we find in *Pomeroy's Democrat*, will be gratifying to our brethren of the Ancient and Accepted Rite. Such unions are calculated to strengthen the Order and to secure its harmony and prosperity. The character of the distinguished brethren, named as composing the United Consistory in New York, are a sufficient guarantee of its future success and usefulness: —

For some time past, that is, since the period of the schism in the Northern Supreme Council in 1861, but so happily settled by the union in 1867, there has been in existence two Consistories, S.P.R.S., 32°, A.A. Scottish Rite, in the city of New York, formerly comprising one Body, but, at the time of the difficulties above alluded to, separating: the one known as Cosmopolitan Sovereign Consistory, holding its Warrant from the Supreme Council whose Grand East was at Boston: the other designated as Cosmopolitan Consistory, working under authority from the Body whose Grand East was at New York.

It is with much satisfaction we now announce that, on the 30th of April last, the two Consistories consolidated, under the name of the former Body, and all agreed to continue the labors under the Boston Warrant. The names of the *active* members of the consolidated Body are: Joseph D. Evans, 33°; John A. Foster, 33°; Fitz Gerald Tisdall, 33°; Albert A. Goodall, 33°; George A. Barney, 33°; Albert P. Moriarty, 33°; M. J. Drummond, 33°; R. M. C. Graham, 33°; Hugh Gardner, 33°; and the following Sublime Princes, 32°: Gregory Satterlee, J. H. Lambert, Josiah F. Kendall, Robert R. Boyd, A. A. Valentine, B. S. Burnham, George Butler, Authur Boyce, George C. Andrews, J. H. Bradford, R. Protheroe, Charles Roome, J. V. Graham, H. J. Furber, E. W. Francis, M. W. Hale, L. F. Menard, R. P. Gibson, W. H. Gibson, C. S. Belcher, R. Crowell.

## A SINGULAR CASE.

The following we believe to be without a precedent, and we trust it may be permitted to stand without a sequence. It occurred in the Grand Lodge of the District of Columbia, and the decision of the committee to whom it was referred, and the action of that Grand Body on their report, are worthy of commendation, though it must be admitted that the Grand Lodge itself, in its primary vote, consulted its abhorrence of the act rather than its judgment: —

In December, 1868, a brother was found dead in his bed; an inquest was held, a *post mortem* examination had, by order of the coroner, and it was found that the brother died of apoplexy. The surgeon, without the knowledge of the coroner, carried away the heart and brain of the deceased and put them upon exhibition in a public museum in the city.

The brethren were outraged, and the Grand Lodge appointed a committee to prosecute the matter in the criminal court *in its name*. At a subsequent session the committee report: —

"Your committee do not hesitate to characterize this lawless proceeding as an infamous outrage upon a civilized and Christian community, and deserving severe punishment at the hands of the law, as well as the just condemnation of all good citizens; and while we would gladly take any measures in our power to put a stop to such outrages, and while we are willing to perform any duty imposed upon us by the Craft, yet we would most respectfully suggest whether it would not be better that those duties should be performed by us in our character as citizens, than that we should enter upon the discharge of those duties in our masonic character.

"It will be seen, by reference to the resolution under which this committee was appointed, that it was made their duty to prepare a suitable memorial and attach thereto a copy of this resolution, and present the same to the proper authorities; thus bringing ourselves, as a body of Masons, in our masonic character, directly in conflict with the civil authorities, and thus subjecting ourselves and our Order to that kind of criticism, and inviting that kind of opposition, which we at all times desire to avoid; and that, too, in a case where we have as perfect and adequate a remedy in the character of private citizens as we could possibly have in our character as Masons.

"Your committee do not venture these suggestions without a full and clear comprehension of their relations to this Grand Body as a committee, and as members of the Craft. And feeling, as we do, that technically we have *no* discretion in the premises that would allow us to depart from a literal compliance with the language of the resolution, unless otherwise instructed by this Grand Body, and believing the resolution to have been adopted without mature reflection, and as it now stands to some extent inimical to and subversive of the interests of our beloved Order, we most respectfully ask this Grand Body to take into consideration the propriety of so modifying the resolution as to allow your committee to present their memorial to the proper authorities unaccompanied by a copy of the resolution above referred to; and that we may be allowed to perform the duties assigned to us by this Grand Body in our character as citizens, and not as an organized body of Masons."

## A VETERAN BROTHER.

THE Grand Master of the Grand Lodge of Alabama concludes his annual address to that Body in the following touching words: —

> I have been a member of the Grand Lodge from 1840 to the present date; have travelled horseback to Tuskaloosa, a distance of nearly two hundred miles, to meet you; and now am warned by the infirmities of age that in a few short years I must lay down my life as I now return to you the office which your partiality has caused me to fill. I may never meet you again in Grand Lodge, for I must devote the remainder of my life zealously to my profession. I lay down the authority given to me, and return to my Lodge as a private member, and let me impress upon our younger brethren to keep our Order unsullied as they have received it. Countenance no innovations, but endeavor to seek out the old paths, and diligently walk therein.

The number of Grand Masters, in this or any other country, who would travel two hundred miles on horseback, and through a sparsely-settled, sandy country, to meet their Grand Lodges, is not probably very large!

## COMPLIMENTARY ENDORSEMENT.

THE London Freemason of May 28, has the following: —

> We have received the April and May numbers of the *Freemasons' Monthly Magazine*, Boston, U. S. A., which is edited by one of the most accomplished Masons in America, Br. Charles W. Moore, for many years Grand Secretary of the Grand Lodge of Massachusetts. It appears that the Magazine has hitherto been sent to one of our agents instead of to our office direct; but in future we hope to receive it regularly, as besides being the oldest, it is decidedly among the very best of our Trans-atlantic Masonic contemporaries. In the April number there is a stirring article upon the recent massacre of Masons in Cuba by the Spanish authorities, at the instigation of a Romish priest. We quote the article, not only as an expression of our sympathy with the just wrath of the editor, but to show our readers how vigorously Br. Moore deals with the subject quoted. We are glad to see that articles and remarks from several of our correspondents, Brs. Carpenter, Hughan, Little, and Paton, are freely and approvingly quoted by *The Freemasons' Monthly Magazine*, and we are sure those well-known brethren will be equally pleased to learn the fact.

## SIDE DEGREES.

THE M.W. Br. Samuel Lawrence, Grand Master of the Grand Lodge of Georgia, pays his respects to one of the many nuisances by which our Institution in this country is greviously beset, in the following terms: —

> I have been sometimes consulted as to what are called Side Degrees. I have invariably cautioned the brethren that my opinions as to these are not to be received as official, as this Grand Lodge most properly knows them not. I agree most heartily with the Grand Lodge in utterly ignoring these wretched excrescences. Besides the covert deception they put on the unwary, who take them many times as part and parcel of Freemasonry, they tend to loosen and impair that sacred regard for our obligations which should ever characterize the true Mason. These obligations are ample of themselves for all wholesome purposes; and to increase and multiply them in endless forms of illegitimate ceremonies can only serve to weaken their sanctity in the eye and heart of the Craftsman, and finally destroy his respect for all obligation; and I would apply these remarks to the whole batch of them, androgynous and others. They are all obnoxious to the same objections. The true Craftsman will find food enough for both mind and heart in the lawful fields of pure Freemasonry."

## MASONIC CHIT-CHAT.

THE *London Freemason* says, the connection of Sir Christopher Wren with this Lodge (then called St. Paul's, now Lodge of Antiquity) is unquestionable; and "the actual mallet used by King Charles II., at the ceremony of laying the foundation stone of the great architect's cathedral (St. Paul's, London), is still preserved by the Lodge, as one of the most cherished relics of the past."

THE "Masonic Monthly Review," called "La Fraternida," is now published at Seville, Spain. The world moves!

THE Lodge "Igualdad" (Equality) at Madrid, has seventy-two members, including a number of advocates, physicians, and men of letters. Five new Lodges have recently been opened in the same city.

CELEBRATIONS ON THE 24TH.—The Masonic Fraternity of Worcester observed St. John's Day, on the 24th of June, by a public parade in the afternoon, and a social and musical entertainment at Mechanics' Hall in the evening. The attendance was large, and the procession made a very fine appearance in the streets, considering that the thermometer ranged at the rate of 90°.

The day was also celebrated by the Lodges of some of the principal towns and cities on the borders of the Merrimac River, by an excursion on the river and a chowder party at Black Rock, in which about four or five hundred of the brethren participated. The affair was a very agreeable one.

THE corner-stone of the Soldiers' and Sailors' Monument, at Providence, R.I., was laid with masonic honors on the same day, by invitation of the General Assembly of the State. It was one of the grandest masonic demonstrations ever witnessed in Rhode Island. Most of the Lodges and Encampments in the State, and several of both grades from Massachusetts, were present. The oration was delivered by Br. General C. C. Van Zandt, and the eulogy on Masonry by Rev. H. W. Rudd, both of which were highly creditable performances.

ACKNOWLEDGMENTS.—We are indebted to Companion Parvin, Grand Secretary, for an advance copy of the Address of the Grand Master, and of the Report of the Committee on Correspondence of the Grand Lodge of Iowa, neither of which, we regret to say, we have space to notice the present month, but shall do so in our next. We may add, however, that the Grand Master in his address recommends the recognition of the Grand Lodge of Quebec. We anticipate much satisfaction in the examination of both these documents.

We are also indebted to R.W. Br. Hough, Grand Secretary, for a copy of the Proceedings of the Grand Lodge of New Jersey, to which we shall refer in our next.

We beg also to make our acknowledgments to Past Grand Master J. D. Evans, Esq., for an early copy of the Address of the Grand Master of New York.

R.W. Br. Hervey, Grand Secretary of England, will please to accept our thanks for the copy of the Proceedings of the Grand Lodge of England, at its Quarterly Communication in March and April last.

We make the same acknowledgment to R.W. Br. Berry, Grand Secretary, for a copy of the Proceedings of the Grand Lodge of Maine, at its late Annual Communication.

Br. J. C. Batchelder will also please accept our thanks for copies of the Proceedings of the Grand Lodge and Grand Chapter of Louisiana, for the past year.

We ought to have acknowledged in our last, the receipt of the very clear and able "Statement, concerning the Grand Lodge of Free and Accepted Masons of Quebec," by its M.W. Grand Master, J. H. Graham, LL.D. It presents the subject fairly, and should seem to leave little else to be said about it. It is to be hoped the matter will be finally and satisfactorily disposed of at the coming session of the Grand Lodge of the Ontario District. The continuance of the controversy can only result in the injury of both parties, and the disgrace of the Order.

PROSELYTING.—Br. Drummond very justly says: "If it has come to this, that Masons are generally persuading their friends to become members, the Institution is in greater danger than it has ever been."

DEATH OF HON. MOSES WINGATE.—The death of this well-known resident of Haverhill took place Monday, June 6, at his residence in Haverhill, at the advanced age of one hundred years and eight months. His masonic career commenced in 1803, when he was initiated into the mysteries of the Order in Merrimac Lodge, Ebenezer Carleton, Master. He was Secretary of the Lodge in 1804 and 1805; Senior Warden from 1807 to 1812; Master of the Lodge in 1813 and 1814; and made honorary member in 1825. His hundredth birthday was celebrated last October, by the Freemasons and others, with distinguished honor. His remains were interred with masonic honors.

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# THE
# FREEMASONS'
# MONTHLY MAGAZINE.

VOL. XXIX.] AUGUSST 1, 1870. [No. 10.

## THE PERSECUTIONS IN CUBA.

"Despatches from Havana say that, on the 22d of June, twenty of the thirty Masons imprisoned on a charge of having held secret meetings and conspiring with the revolutionists, were set at liberty. They were Spaniards. The other ten, who are Cubans, are still prisoners. A short time ago one of the Cuban Masons was tortured for refusing to tell what he knew of the rebellion, after which he was put in a dark cell and kept on bread and water for over a week. Then he was whipped, being naked, but still refused to divulge what had been told him, saying: "My oath, as a Mason and a man, is too sacred; death is honor."

We find the above in the political papers, and it furnishes the latest intelligence we have of the fiendish persecutions to which our brethren in Cuba have been and still continue to be subjected by the military, instigated doubtless, as they are, by the ecclesiastical authorities of the Island. A careful analysis gives the following results:—

1st. That the original number of Masons arrested and thrown into prison was thirty, under the charge of holding secret meetings and conspiring with the revolutionists.

2d. Of this number, twenty were Spaniards, or natives of old Spain, and have been set at liberty.

3d. The remaining ten are Cubans, or natives of the Island, and are still held as prisoners.

4th. That one of these Cuban brethren was taken from his prison and *tortured*, with a view to extort from him what he knew of the rebellion.

5th. Failing in this attempt, if indeed the unfortunate brother had anything to disclose (of which there is no evidence), his persecutors ordered him into "a dark cell, and kept him on bread and water for over a week."

6th. At the expiration of this time he was again taken from his cell, *stripped naked*, and inhumanly whipped, still refusing to divulge what had been told him, saying: "My oath, as a Mason and a man, is too sacred; death is honor."

Those of our readers who are acquainted with the history of the old Spanish Inquisition, during and anterior to the seventeenth and eighteenth centuries, will readily recognize in these barbarous proceedings the finger of the Catholic priesthood; and it is not unreasonable to infer that the twenty prisoners who were set at liberty, being natives of Spain, and trained in the ignorance and superstitions of their national church, were influenced by the priests to abjure their Masonry, and subject themselves to the requirements of their ghostly tyrants. It is difficult to conceive any other reason why they should have been treated more leniently than their associates. They were *all* Masons, and, we believe, members of the same Lodge; and were, therefore, in the eye of the church, all equally guilty. They were originally arrested and thrown into prison as *Masons*, holding "secret meetings," as is the custom of the Fraternity. The charge of "conspiring with the revolutionists," was undoubtedly trumped up for the occasion. There was no truth in it, and no evidence to the contrary has ever been discovered. Had any such been divulged by the released prisoners, the authorities would not have failed to put them upon the stand as witnesses against their still imprisoned brethren. Their connection with Masonry, in violation of the edicts of the Church, was the only offence committed by them, or proved upon them. The renunciation of their connection with the Lodge opened the door of their prison, and restored them to liberty.

The Cuban brethren belong to a sterner, truer, and higher race. They have been educated in a different and more liberal school. They do not believe in the infallibility of the church, nor in the supremacy of the priesthood over the bodies and souls of men. Heretical as may be their views of the former, they have been taught to recognize the latter as religious teachers, not as religious tyrants; and while they may be willing to listen respectfully to their spiritual counsels, they will not submit to the dictations of their clerical arrogance. This is their only crime; and for it they have been tortured, whipped, and are now lying in the dark cells and dungeons of a felon's prison! "My oath, as a Mason and a man, is too sacred; death is honor," says one of these martyrs; and he undoubtedly speaks the sentiments and determination of the ten unfortunates. He can die, if need be; but he cannot burden his soul with perjury, nor betray his brethren. A nobler example of fidelity is not to be found on record since the days of the Christian martyrs. To such a man, and in such a cause, "death is honor," indeed.

But where is this matter to end? The whole island is daily drenched with human blood; the laws of warfare, the claims of humanity, the teachings of Christianity, the restraints which distinguish civilized from savage life, are daily trampled under foot; and our own, and the Christian nations of Europe, are looking on with an apathy and indifference for which the civil law, and the laws of God and humanity, would hold individuals responsible as parties to the crime! All admit that this is a condition of things disgraceful to the civilization of the age; but how is it to be stopped? If tried by the laws and usages of nations, the answer is not without its embarrassments. Spain is a sovereign power, and is supposed to be capable of governing her own territory, and vindicating the integrity of her own laws; and that, consequently, any interference with her, or intrusion on her territory by a foreign power, would, in the natural order of things, be in violation of treaties and national law. But she holds this power and exclusive right to the government of her own territories, subject to the laws of civilization, and the teachings of religion and humanity; and when these conditions of her sovereignty are wilfully disregarded, or when her failure to enforce them becomes so manifest that the whole Christian world is shocked by the enormities committed under her own eye, as a consequence of her feebleness or criminal neglect, then interference becomes not only justifiable, but a duty. She has reached this point in her Cuban possessions. She has shown herself utterly powerless to suppress the rebellion, and criminally culpable in authorizing cruelties and outrages in the conduct of the war, which would be a disgrace to the most uncivilized and savage nation on the face of the earth. These cruelties are practiced not only on the unfortunate men falling into her power through the chances of battle, but on her peaceable and unoffending citizens; against whom she is able to bring no other charge, and who have given her no other cause of offence, than that of quietly assembling together for the cultivation of those social amenities and that personal protection which are denied to them by the bigotry of their national church, and the oppressions of their political rulers. It is time that this barbarity was stopped, and that the Christian governments should give Spain distinctly to understand that it will be no longer tolerated. As at present conducted, the contest is a war of *extermina-*

*tion;* such as the world has not witnessed since the Christian powers of Europe were called upon to interfere in rescuing the struggling Greeks from the vandalism of their Turkish oppressors. The conditions of the two cases are not dissimilar, and the same laws of nations and humanity which authorized interference in the one, equally demand the same interference in the other. It is a reproach to our own government that this ferocious contest, marked in every stage of its progress by cruelty and blood, should have been so long permitted to continue, almost in sight of our own shores, without protest or remonstrance. While with the rebellion, in the abstract, any foreign interference may not be lawful, the unusual and ferocious manner in which it has been conducted clearly falls within the scope of foreign protestation, and, if need be, ultimate intervention.

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## THE RIGHT TO VISIT.

We have so often discussed this question in our pages, that a renewal of its consideration might reasonably be objected to as a work of supererogation; and we should be disposed so to regard it, were it not that there still exists a want of uniformity of practice, on the subject, among the Lodges of this country. While some of them are inclined to regard it as an *absolute* right, vested in the individual by his initiation, to be exercised at his pleasure; others, and we think more correctly, look upon it as a *qualified* right, subject to certain correlative conditions: among which is the demand that the visitor shall be a brother in good masonic standing, and an enrolled member of some Lodge within the jurisdiction of a lawful Grand Lodge. The only safe rule undoubtedly is, that, this last condition existing, the visitor may claim, as a *right*, admission to any Lodge while open for the transaction of its ordinary business; and this right cannot lawfully be denied him, except for special and sound reasons, to be passed upon by the presiding Master, or by the Lodge itself, as expediency, or the importance of the objection, may determine. This *right*, however, so defined and conditioned, is subject to the further limitation, that it may not be demanded, or exercised except by special invitation or permission, whenever the Lodge is open for the transaction of local or private business, or engaged in the practice of its judicial powers. With these qualifications, the privilege or right of visit cannot, we think, be properly denied.

The rule which for some years past has to a very great extent

governed the action of many of our Lodges in this matter is, that "*A visitor cannot unseat a member*;" and this, under proper limitations, is undoubtedly the correct rule. But, taken in its naked form, without qualification or conditions, it is liable to misapprehension and abuse; for, considered in this view, it is an *autocratic* power, placed in the hands of an individual member, to be exercised by him as his whim, caprice, or prejudices may dictate. It gives to him a control over the action of the Lodge which cannot be safely reposed anywhere except in the Lodge itself. This clearly was not the intention of its framers, and such an interpretation of it is a dangerous assumption. That a member may, in the exercise of his right, object to the admission of any visitor who shall present himself at the door of his Lodge, is undoubtedly true; but he must be prepared, and the Master of the Lodge would be derelict in his duty if, on the demand of any member, or, in a doubtful case, of his own motion, he did not require him to make known his reasons for the objection, either to himself personally, or to the Lodge openly — as prudence might dictate — before it is allowed. The responsibility would then be placed where it belongs, and the objection would be properly considered.

In respect to non-affiliated Masons, the rule, as it stands in a large majority of the Grand Lodges of this country, would seem to be sufficiently comprehensive and particular for all useful purposes. It is substantially that which has been in force in the Grand Lodge of England for a century or more, and provides that "a brother, who is not a subscribing member to some Lodge, shall not be permitted to visit any one Lodge in the town or place where he resides more than once during his secession from the Craft." In Massachusetts he may make a second visit, and in some other States the privilege is extended to a third visit, while in others it is withheld altogether. This rule is predicated on the hypothesis that the Lodge is a private Body, organized for the better convenience of its members and the support of the Grand Lodge, and that the brother who contributes nothing to the support of either, has no lawful claim to a participation in its privileges or benefits; though, as a matter of courtesy, he is frequently, and indeed very generally, admitted to both.

But the subject has recently been so fully and ably treated by Grand Master Gardner, in a correspondence with the Grand Master of the Grand Lodge of the District of Columbia, and communicated by him to the Grand Lodge of this Commonwealth at its last Quarterly Communication, that we cannot do a better service to our readers than by transferring so much of the correspondence to our pages as may be necessary to a proper understanding of it. The questions submitted, and to which Br. Gardner limits his reply, are as follows :—

> "1st. Does a Master Mason in good standing in his Lodge possess the inherent right of visiting any Masonic Lodge wherever he may go ?"
>
> "2d. It has been claimed that a Master Mason may object to a visiting brother — the reasons to be determined solely in his own conscience Does a Master Mason possess the unqualified right of objecting to the presence of a visiting brother in his Lodge ?"
>
> "3d. If a Master Mason objects to a visiting brother sitting in the Lodge, is he accountable to the Lodge, and is it his duty to give reasons for such objection ?"
>
> "4th. If a Master Mason has sufficient reason for objecting to a brother visiting his Lodge, is it not his duty to prefer charges, so as to bring the objectionable brother under discipline, and give him an opportunity to vindicate his character ?"
>
> "5th. If a Master Mason shall hear the statement of his friend affecting the character of a brother Master Mason, would he be justified in objecting to the presence of such brother in his Lodge upon an *ex parte* statement ?"

M.W. R. B. DONALDSON,
*Grand Master of Masons in the District of Columbia.*

MY DEAR SIR AND M.W. BROTHER, — I have received your favor of the 18th ultimo, requesting my answer to five distinct interrogatories in relation to the right of visitation, and asking to be informed as to the usage, in this jurisdiction, governing such cases.

Since receiving your note, I have examined carefully our Grand Lodge Records, and find that the subject was thoroughly considered some years since.

On the 8th of December, 1820, one Eleazer Kingsbery presented a memorial to the Grand Lodge, praying that it would inquire into the circumstances attending the refusal of Meridian Lodge in preventing him from visiting, and that it would secure to him that privilege, if worthy.

This memorial was referred to a committee, and a report was subsequently made, by which it appeared that the memorialist, being a Master Mason, frequently applied to said Lodge for admission to visit, as stated in his memorial, and was as often refused. It also appeared that this refusal was not owing to any doubt of his being a Master Mason, or to any misconduct or immorality subsequent to his introduction into the Masonic Fraternity, but entirely to a collision, which it is unnecessary to detail, and which happened many years before, between the memorialist and one or two members of Meridian Lodge. This misunderstanding, respecting a trival affair, was still remembered when the memorialist offered himself to Meridian Lodge as a candidate for initiation, and caused a rejection. Afterwards, he received the several degrees in regular Lodges, with which transactions Meridian Lodge was well acquainted when they denied him admission as a brother.

> "Upon this statement," the report says, "it is natural to remark that, however laudable caution may be in the admission of persons to the benefit of our honorable Craft, some better reason ought to be assigned for their rejection than private animosity. But whatever may be the objections that ought to exclude an applicant from the honors of Masonry, if he is once admitted by competent authority, it is not easy to find, in the usages or statutes of Freemasonry, any such power conferred on subordinate Lodges as the one which, according to their admission, has, in the instance complained of, been assumed by Meridian Lodge. The door of Masonry must be opened at the knock of every one who has been duly initiated into its mysteries, till he is expelled by a competent power from the privileges of the Masonic Institution."

The report recommended the adoption of the following resolutions : —

> "*Resolved*, That Eleazer Kingsbery is entitled to visit all the Lodges within the jurisdiction of the Grand Lodge.
>
> "*Resolved*, That the Grand Secretary give notice of these resolutions to Meridian Lodge by sending them forthwith an attested copy thereof."

This report was read and accepted by the Grand Lodge.

So far as I can gather, this regulation has never been overruled, and is to-day the law governing the right of visitation in Massachusetts. From time to time, orders have been passed requiring certain kinds of evidence to be furnished by a visitor, before he could be admitted to the Lodge; but this requirement went to his masonic standing, and not to the right of a regular Mason to visit.

On the 28th of December, 1857, Grand Master John T. Heard, in an address delivered before the Grand Lodge, said : —

> "In a lecture delivered at Dublin, January 5, 1857, by the Deputy Grand Master of Ireland, John Fitzhenry Townsend, LL.D., is this cogent and appropriate passage : 'As it is not only the Master's privilege but also his duty to rule the Lodge, none are permitted to enter it as visitors but by his permission, since he is responsible for the conduct of the assembly.' At the very last communication of the United Grand Lodge of England, this subject was discussed, and the resolution unanimously passed, 'That it is the opinion of the Grand Lodge that it is in the power of the W. Master and Wardens of any private Lodge to refuse admission to any visitor of known bad character.' But, irrespectively of character, whoever claims to be present at a masonic meeting must, if a Mason, be perfectly well aware that he is bound to satisfy the Master and brethren as to his qualifications. The Master has a right to demand all the evidence of a visitor's right of admission : the production of his certificate — the proof of his being what he asserts himself to be — and any other test that he can devise. I can speak confidently on this head, as the decision of our own Grand Lodge has recently settled the question, that the admission of a visitor is not a matter of right."

I have carefully examined the records to ascertain the precise action taken by our Grand Lodge in the decision referred to by Grand Master Heard, and I conclude that it consisted in requiring of all visitors from the State of New York a certain Grand Lodge certificate, and that all visitors from that State, unable to produce the particular certificate, should be excluded. The decision referred to went no further than this.

I have now given everything which appears of record in our Grand Lodge upon this subject, with the exception of the statements made in the reports of committees in 1866.

In June, 1866, a committee, to whom was referred the By-Laws of a new Lodge for examination, said in their report : —

> "No brother member of a Lodge can be unseated by the admission of a brother who is repugnant to him. If he has this power over the admission of a visiting brother, how much more ought he to have the same power over the admission of a brother to the common rights and privileges which he enjoys as a member."

In December, 1868, the same committee, charged with the same duty, remarked in their report: —

> "Any member has a right to object to a visiting brother sitting in the Lodge, upon the general principle that a visitor cannot unseat a member."

These statements were made casually, and perhaps carelessly, by the committee. The subject matter considered by them did not call for these remarks. They expressed, perhaps, the opinions of the committee, at that time, generally stated. They could not bind the Grand Lodge, and were not intended so to do. I had the honor to write the reports in which these statements are made, and I can, with some justice, perhaps, criticise the irregularity.

In addition to what has been cited as matter of record, and what is very nearly related to a decision of our Grand Lodge, is the opinion of R.W. Charles W. Moore, a brother of great masonic learning, of clear judgment, and who, through thirty-four years of continued service in the office of Recording Grand Secretary, has done more than any other Mason, present or departed, in directing and pointing the Masonic Jurisprudence of Massachusetts.

In volume VI, p. 227, of his *Freemasons' Magazine*, he says: —

> "It does not follow, nor is the Lodge at liberty to assume, that, because there is an open enmity between a visitor and a member, the former must necessarily be wrong. In such case, the true and masonic course would be for the Lodge to institute, through a committee, an inquiry and investigation, with a view to a reconciliation. . . . . .
>
> "We hold that it is competent for a Grand Lodge to regulate and restrict the right of visiting as to the Lodges and brethren within its own jurisdiction. But 'every Mason,' says one of the ancient black letter charges of the Order, 'is to receive and cherish *strange fellowes*, when they come over the country:' that is to say, a brother coming from a foreign jurisdiction, having sufficient skill to prove himself, and bearing the certificate of a foreign Grand Lodge, may rightfully claim the privilege of visiting, without let or hindrance, during the hours in which the Lodge is actually engaged in *Work*. No Lodge is obliged, under any circumstances, to admit a visitor while engaged in the transaction of its local or private business."

In vol. III, p. 225, the learned editor examines the subject, and contends that the right to make regulations as to the conditions on which visitors shall be received in private Lodges is vested exclusively in the Grand Lodge, and that

> "Unless the Grand Lodge has imposed restrictions and stipulated conditions on which alone brethren visiting within its jurisdiction may visit the Lodges under its immediate control, the right to visit, as to all Masons in good standing, is free and without hindrance. On the contrary, if the Grand Lodge, in its wisdom, has thought proper to restrict the right, it is obligatory on the Lodges to enforce the terms of the restriction."

In the same article the editor argues that the right to visit in England is not an inherent right, because it has been regulated and restricted by fixed laws, such as refusing it and other masonic privileges to non-affiliated or non-paying Masons; "and," he says, "if this right may be suspended or regulated by the Grand Lodges, it is not an inherent right to be exercised freely and without hindrance."

As a single instance of constitutional enactment, I quote from the Constitutions of the Grand Lodge of Ireland the following section, in this connection: —

> "Any brother, if duly qualified, or properly vouched, in the degree upon which a Lodge is occupied at any meeting, shall of right be entitled to admission thereto, while the Lodge shall be at labor, but shall not be entitled to vote, or take part in its discussions; nor shall such visitor be entitled to be present at the refreshment of a Lodge, unless specially invited."

By examining the action of our Grand Lodge in 1820, and the language of the report then made, it will be seen that Brother Moore has expressed the true intent of the Grand Lodge, in the articles from which I have quoted.

Of late years the usage in this jurisdiction has been various. I have known, in the Lodge of my own affiliation, a visitor excluded upon the mere objection of a member. The right so to do has been generally claimed for the last few years, but that it has become an established usage in this State I should deny. Certainly it has received no sanction from our Grand Lodge.

From the authorities already cited, I should say that by the masonic law of our Grand Lodge —

I. A Master Mason in good standing in his Lodge does possess the inherent right of visiting any Masonic Lodge, wherever he may go.

II. A Master Mason possesses the unqualified right of objecting to the presence of a visiting brother in his Lodge.

III. But a Master Mason objecting to a visiting brother's sitting in his Lodge, must state his reasons therefor, if required, and the W. Master may or may not exclude the visitor, as he may determine; but if the W. Master does exclude such visitor, he must do it upon such grounds as will justify his conduct before the Grand Lodge.

As to the fourth and fifth inquiries, I am unable to answer them, as I do not know that we have any law or usage in Massachusetts respecting them.

You also request me "to give my own views generally upon the right of visitation, and as to the power a member of a Lodge has to control unquestioned the admission of any brother who desires to visit it."

In answering and complying with your request, I desire in the outset to remember that the Masonic Fraternity is a great, catholic Institution, not confined to a single nation or State, but extending over both hemispheres, wherever civilization has penetrated. At its altars kneel, side by side, the rich and the poor, the peasant and the king, the learned and the brother of limited knowledge. One of its earliest and main objects was to facilitate the means of communication among the Craft, and to make easy the journey into foreign countries. Ours is a common brotherhood. We are united by a common bond, and are bound together by a common interest. The rights of the individual are respected to a remarkable degree, especially in the preliminary ballot. But when made a Mason, the brother has peculiar rights, in common with his fellows, — the right of communion with his brethren, of associating with them, of making himself known. So long as he is in good standing in his Lodge, and conducts himself as a good citizen, he ought not to be deprived of any of these rights. If the right of a member of a Lodge to object, without disclosing his reason, to a visiting brother, is recognized, it is easy to see what incalculable injury to the whole Fraternity would inevitably follow Party feeling would be carried into the Lodge-room, — personal quarrels, private animosities. Take an extreme case. Suppose the President of the United States upon his recent visit to our Grand Lodge had been objected to by a member (and, if he has the absolute right anywhere, he ought to have it there), and had been excluded from the general assembly of the Craft upon the mere caprice of a single member, what scandal and disgrace this act would have brought upon the whole Fraternity.

The Master of a Lodge in his installation charge promises to "respect genuine brethren," and it is his duty, as well as his high privilege, to carry out this just landmark of our Institution.

My own views, in relation to the particular point inquired of, are these: If a member objects to a visiting brother, the W. Master should carefully examine the grounds of the objection. If he finds that the visitor would disturb the peace and harmony of the Lodge, if admitted; that his personal condition is such, from any cause, that trouble would reasonably be anticipated in the Lodge; or if, from any other reason, the W. Master might reasonably apprehend discord and confusion in the Lodge, upon his appearance, then the Master should exclude him. But upon the mere personal prejudice or caprice of a member, or from private motives or quarrels, the Master should not exclude the visitor, and should not consider them a moment.

It is a custom of more than one hundred years' existence in this jurisdiction to shut out visitors from sessions of the Lodge held for private business, but when engaged in the labors of the Lodge, all good and true Masons, hailing from a regular Lodge, have an inherent right to be present, and they should not be deprived of it. And if the Master of a Lodge, without justifiable reasons, should prevent a visitor from entering his Lodge, he would be liable to such punishment therefor as his Grand Lodge might see fit to inflict. As has been stated, each Grand Lodge has the right as well as the power to make such regulations and restrictions of this right as it thinks proper; but it is very doubtful if it has the right to exclude Masons of a foreign jurisdiction absolutely from its Lodges, except in cases of entire non-intercourse.

I have given you my views somewhat at length, but I trust with sufficient clearness, as the subject is one which interests Masons of every country.

With kind fraternal regards,

William Sewall Gardner,
*Grand Master.*

The subject here so ably discussed is one of the highest importance, as affecting the individual rights and privileges of our brethren, as members of a common brotherhood or Fraternity, professing a relationship and common sympathy with men of every nation and tongue; and should, therefore, be clearly and precisely defined, and placed on a uniform basis by the co-operative action of the Grand Lodges of the country, within whose legislative jurisdiction it more properly falls. And now that it has been officially brought before them, through the action of Grand Master Gardner, it can hardly fail to receive their early and earnest attention, and lead to the adoption of some uniform rule, which, while it protects the rights of the individual brother wherever he may be sojourning, shall also protect the honor of the Lodge and the prerogatives of its members.

## A PERVERSION OF THE SECRET BALLOT.

Dear Brother Moore, — It is a custom generally conceded as proper by the Fraternity, and practiced in almost every Lodge, that a committee, appointed to ascertain the moral and physical qualifications of a petitioner for the degrees, with a view to membership in the Lodge, shall, in making their report to the Body, give their individual opinions as to the fitness of the applicant for the fraternal and social affinities he is seeking. It matters not how elaborate they may report in other respects, they are expected to express the result of their investigations by a single word, "favorable," or "unfavorable." This principle is promulgated in a work on the "Principles of Masonic Law," and is carried far beyond our conceptions as to the primary object of the custom itself. Its tendency can lead to no other termination than is arrived at by the author himself, and which disposes of the matter of secret ballot in a most extraordinary manner, viz., that "*if the report of the committee is unfavorable, the candidate should be considered rejected without reference to a ballot.*" Although in regard to this mode of reporting there is no general law controlling the Lodge in it, yet the custom has so strongly settled into a rule, that to question its orthodoxy may seem to evince a degree of temerity incompatible with that deferential spirit partially interwoven in our nature by the teachings and admonitions of an Institution whose antiquity and peculiarities impress its votaries with a sublime and submissive awe. Were it not for the fact that the enlightened brotherhood of the present day shrink not from the investigation of any truth, it matters not how strange it may at first appear, I should hesitate in presenting a proposition so radically opposed to their preconceived opinions. To point out errors, however, as we may conceive them to be, is no evidence of a disposition to run counter to any wholesome regulation in consonance with the fundamental principles of Freemasonry. On the contrary, it affects only to make more apparent a rational solicitude for a strict observance of the old landmarks of the Order.

We presume it is simply necessary to draw attention to this practice in general terms, when its pernicious consequences and inconsistencies will at once become apparent. The custom really contravenes every principle affecting the secret ballot, virtually removing the sheltering panoply afforded the Craft by the lawful exercise of its privileges. It absurdly forces the Lodge to the alternative of dispensing with this form of balloting entirely, or exercising it only in cases where the report of a committee is favorable. It certainly would be an act of supererogation to appeal to a secret ballot upon an adverse report. It is scarcely presumable that a member of the committee, announcing an unfavorable opinion of an applicant in his report, would so far stultify himself as to put in the box a ball opposite in color to that which had already been exposed. Hence, to extort an opinion from the committee unbosoms the private sentiments of its members, and indelicately places them in the breach between an offended applicant and his friends and the Lodge, while, in fact, the latter should bear whatever denunciatory reproaches may be induced by his rejection. Inasmuch as the committee forms its judgment entirely from the facts elicited from its investigations, it is not probable that its members are any better qualified thereby to determine the fitness of a candidate for masonic honors than are the other members of the Lodge who are placed by the report in possession of those facts and circumstances. To insist, therefore, upon this brief form of report, removes the only safeguard afforded the brethren in shielding themselves from invectives and vituperative reflections. Even in those cases where hostility and personal enmity are not carried to this extent, a knowledge of who the objectors are excites a spirit of hatred and revenge on the part of the candidate, and an alienation of friendship and fraternal love on the part of his friends, who, in almost every instance, make his cause a personal matter of their own. The personal friends of a candidate are not always the most reliable discerners of his moral or social qualities; they are blind to his foibles and indifferent to his position in the community, while both are obviously apparent to others, and to the Lodge a matter of some moment. Then what are the consequences of an adverse report? Either a severance of ties hitherto uniting the members of the Lodge in love, or a submission to the demoralizing effects of dissimulation, prevarication, and insincerity — the latter by far the most hurtful of the two. Another consequence is that it transfers the responsibility of a rejection from the Lodge, where it most properly belongs, to the members of a committee who, not of their own seeking or desire, have had this duty imposed upon them.

In a Lodge where the social status of an applicant forms a strong element to be analyzed in testing his qualities for Lodge association, and where this scrutiny is to penetrate as well his disposition as his mental characteristics, it is difficult to secure the services of gentlemen on committees, sensitive to personal reflections, whose acts are laid open to the censure and obloquy with which an adverse report is freighted under the present system. Although the Institution does not prescribe any particular qualifications, except that an applicant for the degrees must be a man, freeborn and of good report, honest and honorable, nor limit the Craft to any particular sphere of social life to which he must attain before he is eligibly worthy, yet a Lodge possesses an unquestionable right to elect and determine the standard of character for its own membership-qualifications, placing such restrictions upon the admission of candidates as may best maintain the moral and social elevation it erects to insure harmony and fraternal enjoyment. And although it may have no special regulations governing it in that matter, still the members may act under such an understanding as to carry out individually these social objects.

In seeking the origin of this modern innovation, it is difficult to trace it to any particular time or place. It seems to have shifted itself from the old-time custom at a comparatively recent date, and may have settled into a permanent system through the precepts of the work on the "Principles of Masonic Law" already alluded to. At any rate, it possesses no rational or legitimate foundation, let it come from whatever source it may. One of the old rules, which may be found incorporated in the Regulations of the Grand Lodge of England, gives the following modest manner of ascertaining the sentiments of the brethren upon the application of a petitioner, and which is in remarkable contrast with this modern idea of Lodge action: "The consent of the members is to be formally asked by the Master, and they are to signify their assent in their own prudent way, either virtually or in form, but with unanimity."

It is remarkable that Masons — old Masons — many of whom have for years "sat under the droppings of the sanctuary," should not have perceived in this custom its obvious antagonism to one of the most important and assiduously-cherished privileges in Freemasonry, or, having seen it, have not resisted its practice before it had assumed its present formidable dimensions. It is doubtless through inadvertence entirely, that this excrescence has fastened itself upon the vitals of the Institution, and it is through such laxitude of vigilance that many of the strange doctrines with which Masonry has to contend succeed in passing the threshold. They find their way into the usages of the Craft through motives proper and laudable, it may be, and never carry with them any alexiteric alternative, should injury follow their introduction. They are generally hurtful, and are oftentimes introduced into the Order in seasons of its most healthy and vigorous existence, and are often permitted to remain with their evil effects unperceived, until the beauties which give fascination and charm to its noble structure gradually fade away before the admiring gaze of its votaries. This modern principle which has been introduced into our Lodges, and which induces this stricture, is effecting this very condition of things at the present moment. Lodges once strong and powerful have become sickly and puny. Where beauty, enjoyment, and happiness were their characteristics, deformity, heart-burnings, and strife now exist. The goddess ATE still holds sway, governing many a Lodge by her inexorable Rod, unperceived by her victims.

There is no feature in the organic structure of Freemasonry more vigorously and tenaciously guarded by the brotherhood than are the privileges and benefits of the secret ballot, nor is there any subject in Masonry more discussed and probably better understood than this, and yet it has, by this systematized modern regulation, been vitally assailed, and its principles unwittingly attacked by a shock formidable in its momentum, and destructive in its effects. In opposition, then, to the custom in vogue, it is submitted that the members of an investigating committee are not required to submit their personal opinion as to the fitness of a candidate for Masonry and Lodge-association, under any circumstances, but particularly if they should discover anything objectionable in his disposition or deportment; that, independent of their own opinion — as a witness before a jury in a court of justice — they are merely to give the facts, words, and circumstances. as they find them to be, *pro* and *con.* And further, to protect more fully the principle of the secret ballot, that although the friends of the candidate possess the right, and should exercise it, of speaking in his behalf, still, any debate on the report of the committee itself, is inadmissible. It is under the government of such a regulation that the true spirit of a mason's privilege in the secret ballot is secured to him, and the peace and harmony of a Lodge perpetuated.

Yours in fraternal love, D.

## VISITORS. — RIGHT TO DEMAND CHARTER.

NEWPORT, R.I., 11th July, 1870.

DEAR BROTHER MOORE, — What are the requisites required of a visitor?

The above question has been asked me lately, and, at the same time, the following facts were related : —

A short time ago, a brother from New York, well posted and bright in his part, called at a prominent Lodge in your State, and asked to be examined. Before the examination was begun, he asked to see the Charter: whereupon the Senior Warden, who was conducting the examination, demanded the visitor's Grand Lodge certificate, when, as he did not have it with him, he was denied an examination.

Was this right? I ask this for the information of a number of brethren in Rhode Island. We should like to visit Lodges in your State, but wish to know whether we shall have to produce our Grand Lodge certificate. For my own part, I always thought that the noble old principles of Masonry were to be carried in the brain and the heart, and not in the pocket. Still, if such be the rule in Massachusetts, we would like to know it, that we may be prepared.

Again, in the course of a correspondence with a member of the Lodge above referred to, the rule was also stated: "If a brother of the Lodge objects to a brother's visiting, the W. Master *must demand* an explanation of the brother so objecting, after which the W. Master shall decide whether the brother wishing to visit be admitted or not."

The above decision I have always been taught as wrong in toto: as a brother's right to object is like his right to cast a black ball, — sacred and inviolable.

I ask these questions simply for information, as, if there is such a rule in Massachusetts that a visiting brother shall produce his Grand Lodge certificate, the Craft outside of the State should know it.

With the greatest respect, I am fraternally yours,

STEPHEN GOULD.

ANSWER.— Our correspondent will find a sufficient answer to the second branch of his inquiry in preceding pages of the present number of the Magazine.

To the first branch we reply, that although the Constitutions of the Grand Lodge of this State, and a very general usage of the Fraternity, recognize the right of a visitor to ask to see the Charter of the Lodge before he submits to an examination, yet no ingenuous brother will make such a request, unless he has some valid reason to suspect that the Lodge is a clandestine and irregular one; and the demand made of an old and well-established Lodge, without such reason, might well provoke the counter-demand, equally sanctioned by usage, to see the visitor's Grand Lodge certificate. The obligation is mutual, though neither is rarely insisted upon, except, as has been intimated, for special reasons, as where there are good grounds for suspicion: and in such a case it is best to keep away from the Lodge altogether. It is but a few years since, that the rule was imperative in this Commonwealth, as against visitors from the Grand Lodge of a neighboring State, in which there were two Grand Lodges, one of which was irregular; and there are jurisdictions even now, having irregular Lodges within their limits, of visitors from which such a demand could be considered neither unjust nor oppressive. Were our correspondent travelling abroad, his masonic intercourse would be extremely limited without the aid of such a certificate; not that such a document is to be received as plenary evidence of the bearer's lawful claims to recognition, but it is of the highest importance as collateral testimony that his Masonry is from a lawful source. But we need not discuss the subject further. The right of a Grand Lodge to instruct its Lodges to demand such evidence of strangers presenting themselves as visitors at the door of its Lodges, will hardly be denied; and if it does not insist upon it by special enactment, it fails to do so as an act of courtesy, not of obligation.

## MYSTIC ASSOCIATIONS IN THE EAST.

THERE has been recently organized in London a society of brethren under the name of the "Masonic Archæological Institute," having for its principal object investigations in the archæology of Freemasonry. We have seen very little of its proceedings, and know but very little of the personal capabilities and qualifications of its members for such investigations. What we do know of them, however, leads us to anticipate highly interesting results from their labors. We give the following extract from the doings of the Institute, of the 9th of June last, from the *London Freemason*, which will enable our readers to form a pretty correct opinion of the character of the discussions for which the Institution has been organized, and of the results to be anticipated from it: —

The chief subject of the evening was a communication on a new system of Masonry among Mussulmans. It was observed that association and secrecy or mystery are two great principles of Freemasonry, and two great principles influencing the human mind They are consequently to be observed in all ages and among all nations of mankind. In this sense, the elements of Masonry are certainly to be regarded as of the greatest antiquity, and as they are widely disseminated, so are they particularly to be recognized among the Mussulman communities. The chief form of these mystic associations is that of the order of Dervishes. It is not unnatural that many have supposed that the exact forms of Masonry are to be found among the Dervishes. A sketch was then given of the introduction of Freemasonry into Turkey, Persia, and India. It was pointed out, that while the Mussulmans acknowledge the sacred books of the Jews and Christians, they treat the Koran as a further development; and in adopting Freemasonry, they are materially disposed to seek its development, for members of their own community, in the forms of Islam. Such a development has been founded at Constantinople, but the members of it acknowledge universal Masonry as a title to participation in brotherhood. Many details were given, which are not of a nature to admit of public treatment.

Br. Khan Bahadour Kazi Shahabadun Ibrahim, Dewan of H. H. the Rao of Kutch, entered into some details as to the principles of Islam and the present movement in India for purifying it from superstitious practices. He stated that the persecution of the Persian Freemasons was probably owing to their being confounded as a secret society with the dangerous fraternity of the Hashishiyeh.

(Our Indian brethren spoke fluently in English.)

Br. Hyde Clarke concurred, and gave some account of the present condition of the Persian Freemasons.

Br. Dadabhai Naoroji, late Professor of Guzzratee in University College, referred to the great antiquity of mysteries among the old Persians.

Br. Jamshedjee Jivanjee Gazdar concurred.

Br. Bywater referred to some points of interest in the paper, and the general relations of masonic signs and secrets to those of secret societies among Mussulmans and Chinese.

Br. Wigginton pointed out that the dimensions in height, length, and breadth of the temple of the Caaba, at Mecca, were very peculiar, and appeared to have some relation to its reputed antiquity. They appeared to have some analogy to those of the Tabernacle. The situation of the door was also deserving of notice. He threw out the hint for consideration, whether these relations, length and breadth, could have any reference to the geometrical proportions of the globe of the earth.

The Chairman doubted this. With regard to the connection of Freemasonry with other mystic systems, it was difficult to judge; but this, at all events, could be determined — that Freemasonry, being founded on the noblest principles, and on the basis of truth, must be of the highest moral value. It could not, either, be doubted that it had been of practical use in many remote places. He gave one example of an English brother captured many years ago by brigands in Greece, who was released in consequence of making a masonic sign.

Br. Dadabhai proposed, and Br. Bywater seconded, a vote of thanks to the eminent archæologist and naturalist, Br. Moggridge, who had presided over the institute on that evening.

The Chairman announced that the next meeting will be on Thursday, 30th June, when the subject will be the Phœnician Masons' Marks at Jerusalem and the Moabite Stone.

## CELEBRATION IN COLORADO.—BISHOP RANDALL'S ORATION.

THE brethren of Colorado celebrated St. John's Day at Denver, on the 24th of June, by a public procession, laying of the corner-stone of the new Depot, an oration, and dinner. The occasion called together some fifteen hundred or two thousand people from the neighboring country, including two or three hundred brethren who, in the procession, were escorted by the Denver Commandery of Knights Templars, on black horses. The masonic ceremonies of the day, at the request of the Grand Master of the Territory, were performed by Right Rev. Bishop GEORGE M. RANDALL, Bishop of the Territory, and Past Grand Master of the Grand Lodge of Massachusetts. The oration by Brother Randall, it is needless for us to say, was an exceedingly able and fine production, which we should be pleased to transfer entire to our pages had we the room to spare; not being able to do so, we content ourselves with the following extract, which we commend to the notice of our readers. Such testimony from such a source to the value of our Institution, ought and will have its influence among all unprejudiced men. The reference to the religious fanatics of the West, who are endeavoring to preach up a crusade against us, is well put and well treated:—

> Such is the society whose anniversary we celebrate to-day. It is for its members to say, how long, under God, it shall continue to hold its present proud distinction. If they do their duty to it, to themselves, and to their God, it will abide — the means of incalculable good in time to come, or in ages past. Never since the day of Hiram, King of Tyre, did this Fraternity have before it a grander mission than it has in this age, and in this land. The Supreme Architect of this Universe has not protected this brotherhood through their long and eventful period for naught. It has a comprehensive capacity for good, morally, socially, and politically. It has a sphere, and possesses facilities which belong to no other human institution. Here on this frontier, in a country which presents such attractions to draw young men from their distant homes — whither multitudes come in search of fortunes, young in years, and with but little knowledge of the world, with few friends, exposed to all the evils of a wicked world, and all the vicissitudes of this changeful life, it is really something to have an institution in the community, who shall at once take to its bosom the stranger, and treat him as a brother; warn him of his danger; succor him in his trials; advise him in his difficulties; visit him in his sickness; and be in the place of living friends far away. I congratulate, you my brethren, on the prosperity of this Order, as indicated by the large numbers in attendance on this festivity. But large numbers and popular favor are not always indicative of a healthy condition. The severest ordeal this Order ever passed through in this country was immediately preceded by a season of extraordinary prosperity. It is now too popular for good health. Too many are rushing into its pale. There is a stong temptation to relax the vigor that should guard its entrance. If you would preserve it, and hand it down unimpaired to those who are to come after, then be careful faithfully and fearlessly to maintain an uncompromising discipline. I am glad to see a manifestation of opposition to this society in some parts of this country of late. It is a good sign. Its enemies cannot do it a greater favor. A little persecution will have a very salutary effect. If you would benefit the community, and honor yourselves and preserve this Fraternity and make it a blessing in the land, then see to it, that no unworthy person is allowed to enter its pale, and no unworthy brother is allowed to remain there.

We hope hereafter to be able to give further extracts from this excellent oration.

## ABOUT ACTIVE MEMBERSHIP IN SUBORDINATE BODIES, A. A. RITE.

DURING the recent annual session of the Supreme Council for the Northern Jurisdiction, A. A. Scottish Rite, the following resolution was offered and referred to the Committee on Constitutions:

> "*Resolved*, That in all subordinate Bodies of the Rite, the distinction heretofore existing between active members, so called, and non-active members so called, is hereby abolished, and all members of subordinate Bodies respectively of the Rite now made, or hereafter to be made, shall be entitled to and exercise all rights, franchises, and privileges of full and complete active membership in the several Bodies to which they belong by having been made therein, or by affiliation therewith."

The Committee on Constitutions in their report, recommended that in lieu of the above, all brethren *hereafter* made in subordinate bodies of the Rite, be entitled to active membership; but they refused to recommend that the status of those now members, whether *active* or *non-active*, be changed by an *ex post facto* law. Their recommendation was adopted, and therefore the status of all brethren of the Rite, previous to the adoption of the recommendation, is precisely where it was.—*Pomeroy's Democrat.*

## YES, THAT'S SO.

IN the different Masonic Jurisdictions in the United States there are standards by which the character of the Craft is judged. These standards are, to be sure, conventional, and are created by the general current opinions of the profane, mixed up with those of some of the Fraternity. No care is taken to examine into the basis on which they rest, or to investigate their soundness or justice. This general opinion is made up, often by those not competent themselves to judge, but noised-about, as the oracular out-cryings of somebody who it is taken for granted, knows. In one case perhaps it is the amount of "squares and compasses" to be seen on finger rings, shirt fronts, business signs, and watch guards, which are taken as the foundation for the opinion that there Freemasonry is flourishing and the Masons are first-rate men, and that the "work" is of the truest and best sort.

In another, the reason given for the assertion that the Freemasons are all right, that they are always going to come to public Lodge exhibitions dressed up in collars and aprons and jewels, and bedecked with a lot of finery for the ladies to look at, wonder at, and admire. In other places the "side degrees," the "tall cedars of Lebanon," ladies' degrees, female Masons, "Eastern Star degrees," and such like foolery, are heralded as the sure sign that Masonry there is "wide awake."

And so it is, everywhere, there is a standard, and we have just hinted at one or two of these "standards" by which the Fraternity is judged, and by which is decided what Freemasonry is, and ought to be, and should be.

It is not to be expected that any one has the right to insist on forcing people so impressed, to think. They won't do it, because it is a labor of mind. To think is an effort. It requires intelligence, reflection, education, study, reading, knowing, whatever is of mental capacity and that in action, that is thinking. Now then, who can be influenced in favor of, or against, Freemasonry by any of the means we have suggested as the "standards," of course never stop to think. They say it's fine, because it's a show, or it is foolish, because they don't like "shows." To ask one, of either opinion, to give the reason why it is his opinion, would be like asking him to square the circle, and get the answer.

The whole difficulty lies in making an outside standard, one which the profane can look at, and unite their views, not understanding anything about it, with the views of thoughtless Masons, and thus establishing an opinion on the subject of Masonry.

There is vast mischief just there. Masonry is thus a secret and an open institution, and the population of towns and villages are enabled to blather about "the Masons" as they do about a "show" or any other exhibition which attracts, excites, but don't influence the mind to think. All this we most decidedly disapprove. It is not Freemasonry.

Just in proportion as you attempt to make Masonry public or popular, you fatally injure it, if not totally destroy its character and its usefulness.

The chief reason if not the only one which is used for criticising the Freemasons of Pennsylvania, is that they are so undemonstrative, unostentatious, quiet, retiring, and so strictly maintain the secresy of the Order. That is in fact, its great glory, the merit, the evidence of true masonic worth, and devotion to the landmarks, principles, and teachings of Freemasonry, which preeminently distinguish the Freemasons of Pennsylvania.

The "Pennsylvania work" is sneered at by those who regard Masonry as a "show," because the Freemasons of Pennsylvania will not follow an example which they know is destructive of the best interests of the Fraternity. This "work" is not unfrequently laughed at, by those *who read out of manuals* what they cannot understand, and of course cannot teach; derided by those who think a Lodge should be a sort of cross between a "show" and a "troupe of minstrels," — half theatre and half camp meeting sort of assembly.

The Freemasons of Pennsylvania are content to know, that by all the tests of Freemasonry they can stand any examination. They are taught to think. They are taught that the great mysteries of Masonry are serious subjects; that a Lodge is a place where the Altar of the True and Living GOD is placed; that silence, secresy, obedience, light, knowledge, wisdom, truth, are there to be sought after, and known, in so far as possible to be known. Therefore it is, they in charity are silent, as to others of the brethren, who do not, as they do, for lack of knowledge. The "standard" in Pennsylvania is knowledge, silence, obedience, faith. In Pennsylvania Freemasons have no pleasure, gain no benefits from "sounding brass and tinkling cymbals." — *Keystone.*

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## THE POPE A FREEMASON.

BR. Charles I. Paton, a member of the Masonic Archæological Institute of England, in the *London Freemason* for June 25 last, writes as follows, on this subject. There should seem to be very little doubt, after positive testimony like this, that the Pope was actually, in his early days, initiated into Masonry: —

> "The truth of Pope Pius IX. being himself a member of the Order has never been disputed by any member of the Roman Catholic Church in a private or public manner, *and to myself it has been admitted by one who has had conversation with the Pope personally on the subject.*". . . . . .
>
> "How comes it, we may now ask, that Pope Pius IX., himself a Freemason, wages war against the Masonic Order, and prohibits all members of the Roman Catholic Church from joining it? What has become of his vow of fidelity as a Freemason? The answer is probably to be found in the dispensing power which the Pope claims, the power of dispensing with all oaths and obligations, "so that he, as God, sitteth in the Temple of God, showing himself that he is God," (2 Thes. ii., 4). This is not in accordance with that moral law, which

all Freemasons, whatever their religious profession, recognise and hold themselves bound to obey; but the conscience of a Pope is not, it would seem, to be held under such restraint as the consciences of ordinary men. The law of auricular confession, also, brings the Roman Catholic Church into possible conflict with Freeemasonry, the Freemason being bound to keep inviolate certain secrets, which, however, the priest may require him to divulge in the confessional; and the conversations which take place in Lodges may thus, against all the rules of the Fraternity, be brought to the knowledge of those who will make use, for their own purposes, of the knowledge which they acquire. It was probably in some such way that the Pope and his counsellors became aware of the freedom of discussion on political subjects, which contrary to the rules of the Order, prevailed, or is said to have prevailed, in some of the Masonic Lodges of the Continent, and which led to the prohibition of Freemasonry. Pius IX., himself, may even have been present when such discussions took place. But however this may be, the Pope must be regarded by all who do not believe in his dispensing power, as still under the obligations which he took upon him when he became a member of the Order, and these obligations he must be held to have violated in his Allocution already mentioned, and in all his action against Freemasonry. As Pope, however, he probably deems himself entitled to change laws, and to set aside, when it suits his convenience, even that moral law which is of perpetual obligation on all mankind, and which every Freemason professes to observe. What rules of morality remain for a Pope we may try to conjecture, but try in vain."

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## NEW SOUTH WALES.

We learn from the *Sydney Herald* of March 25, that the R.W. Br. James Squire Farnell was formally installed at that place as Provincial Grand Master of New South Wales, under the authority of the Grand Lodge of Ireland, R.W. Br. John Williams, Past District Grand Master under the Grand Lodge of England, performing the ceremonies, assisted by the brethren of the English, Scotch, and Irish Lodges of the Province.

The officiating Officer having received the patent, and satisfied himself as to its contents, and as to the seal and signature, said that by virtue of that document he and all Masons were bound to recognise Brother Farnell as the Provincial Grand Master for New South Wales in the Irish constitution. The newly appointed Provincial Grand Master was then "presented" from the west and the obligation was administered to him by the P.D.G.M., and he was invested with the splendid insignia of his office. Suitable anthems were sung, and the Provincial Grand Master, having been placed in the chair, was duly saluted by the assembled brethren. The newly-appointed P.G.M. confirmed the appointments of the P.G. Lodge. He was then proclaimed by the installing officer in the east, in the west, and in the south, the brethren saluting as they passed.

Solemn music was played as the members of the Order went to the chair. The P.G.L. was then lowered to the First Degree and the F.C. and E.A. brethren were re-admitted.

The installing officer, in a few earnest and brotherly words, addressed the P.G.M., and expressed the satisfaction which he felt at seeing him raised to so distinguished a position in the Craft.

Brother P.G.M. Farnell acknowledged his obligations to all the brethren, and described his vivid sense of the responsibilities which had been thrown upon him by acceptance of that office to which he had been called. He had not sought it, but had been willing to accept it when he found that it was the general wish of his brethren in the Irish constitution that he should so do—after the retirement of their P. Provincial Grand Master, their esteemed Brother Thornton, whom they were proud to see again present among them. That brother had resigned his high office when his affairs had obliged him to return for a while to the mother country, and he had resigned because he feared lest in his absence the interests of the Order might suffer. The Provincial Grand Master proceeded to address the brethren at some length on the end and object of Freemasonry, insisting strongly on the moral beauty of the system, and its numerous advantages. He was most anxious that a United Grand Lodge should here be established, and he hoped that his tenure of office here might possibly enable him to do somewhat that would tend to advance so desirable an end. He should like to see an Australian Grand Lodge, believing they were quite able to manage their own affairs—(cheers)—especially as their interests as Masons in this part of the world were all very closely identified. Until that union was effected he would do all that he could to co-operate with Masons of other constitutions.

Should this last suggestion be carried out, as it undoubtedly will be at no distant day, the Grand Lodge of England will be deprived of another of her Masonic Provinces. The whole of her foreign jurisdictions are manifestly tending to this end, and it might be worthy of her serious consideration, whether it would not be better to afford them, voluntarily, all the facilities and encouragement necessary for its accomplishment. It would be far better that the separation should take place, whenever it is asked for, with her free consent and approval, rather than by rebellion and secession. The example of her North American Provinces is proving contagious throughout the vast extent of her colonial jurisdiction, and the lesson it teaches should not be lost sight of. Violent disruptions in Masonry, as in other things, are prejudicial to the interests of all parties interested in or affected by them, and should be avoided when they safely can be. Whether the establishment of an independent Grand Lodge in New South Wales would be productive of benefit to the Institution there, is a question which the brethren of the Colony are best qualified to determine. Looking at it from our own distant stand-point, and with an imperfect knowledge of all the facts in the case, we are inclined to think favorably of the movement. The Grand Lodges of Scotland and Ireland would undoubtedly concur in any course which the Grand Lodge of England might see fit to adopt in relation to the subject, in order that there might be a perfect consolidation and union of the Lodges under one head, instead of three, as is now the case. Without such a concurrence of the parent Bodies, the proposed measure would manifestly be injurious to all.

## KNIGHTS TEMPLARS' SONG.

We find the following in the *London Freemason*, where it appears under the head of masonic curiosities, and we infer was written in the last century, by the then Grand Master of the Order: —

*A Song — Written by the Grand Master.*

At the bright Temple's awful dome,
  Where Christian Knights in arms are drest;
To that most sacred place we come,
  With Cross and Star upon the breast;
Pilgrims inspir'd with zealous flame,
  Through rugged ways and dangers past;
Our sandals torn, our feet were lame,
  But Faith and Hope o'ercame at last.

Remember, Knights, the noble cause —
  Let Simon's fate prevent your fall;
Be firm and true, obey the laws,
  Nor let the cock unheeded call.
Let none the sacred word profane,
  Nor e'er, like Peter, Christ deny;
Your conduct still preserve from blame,
  Nor let the urn be plac'd on high.

Unite your hearts, unite each hand,
  In friendship, harmony, and love;
Connected thus, Knights Templars stand
  Our love and charity to prove.
Until that awful final day,
  When fire shall melt this earthly ball,
Your courage and your faith display,
  Attend to Freedom's sacred call.

True to our God, our Laws, and King,
  Devout, obedient, loyal, free,
The praise of Royal Edward sing,
  The Patron of our mystery.
In uniform each Knight is drest,
  Distinguished all by *black, red, blue*,
The Cross and Star upon the breast,
  Adorns the heart, that's just and true.

## FREEMASONRY IN INDIA.

To the Editor of The London Freemason.

Dear Sir and Brother, — As promised, I send you a memo. of Masonry in this distant part of the world. From the newspaper reports, &c., you will have seen the doings of the Duke of Edinburgh and the Viceroy last March, when the two great railways met and were united at Jubbulpore. A glance at shows we are about the centre of the great Indian empire, midway between Calcutta and Bombay — our masonic capital.

There are numerous Lodges about us, distant, too, when looking at them from your part; but, viewing them from this immense country, they appear near, particularly when linked by railway. Our nearest neighbour is Lodge St. Andrews, Kamptee, 154 miles off — a nice distance! Our next is Corrinth, Nagpore, 164 miles. Our next neighbor is Independence and Philanthropy, Allahabad, 227 miles; and so on, getting further and further, till you reach the confines of this great country.

I had the pleasure of visiting the above Lodges last year, and can speak of the truly masonic manner in which the brethren received me and other visitors. Masonry is flourishing in India; nearly every large (European) station has its Lodge, many even working Chapters. To come to my own station, Jubbulpore, we have a strong muster of Craftsmen working in Lodge Alexandra, 1065 — viz., W. Br. F. J. Jordan, Master; W. Br. Lieut. R. B. Reed, and his brother, Dr. B. Reed, Past Masters; with 36 other members. The Lodge works well; is excellently decorated and attended. On my visit to this Lodge last month, there was one raising and one initiation. On the 22d there was one passing, one initiation, and four joining. Yesterday I was present at the farewell meeting and supper to the W. Br. Jordan, and was indeed pleased with the proceedings. One poor woman (widow) got £5 from the poor box. A silver watch and chain were presented to Br. Bastion, Treasurer, going on sick leave. A silver tankard, with address, voted to the Past Masters, Lieut. and Dr. Reed. Three joining brothers balloted for and admitted (one poor fellow *not* admitted). A brother was severely censured for allowing his messengers to wear a large masonic sign on their belts. The offending brother was ordered to remove the badge (as such looked like "touting") or cease attending Lodge. One gentleman proposed for initiation. The proceedings of the evening wound up with W. Br. Jordan resigning the chair, and investing Br. Dr. Reed with the square and hiram for the remainder of the year. The Lodge closed in peace at half-past nine, and the brethren adjourned to banquet; songs and toasts followed fast and furious, until old Time warned the Craftsmen to depart, which we did about half-past eleven, all pleased with our evening's entertainment. W. Br. Jordan was cheered again and again, all wishing him God speed to old England, whither he goes in a few days, after an absence of twenty years.

Yours, SPERANZA.

## THE ENEMY IN VIEW.

[From the MASONIC TIDINGS, New York.]

MEN are prone to do evil as the sparks to fly upward, and it is only by education, reflection, and good example that so many are kept from the wrong path to which others are continually tempting them. Some men are so constituted that, failing to convince the whole world by the simple announcement of their convictions, they at once get angry, lose their moral balance, and set out on a crusade having for its objective point to burn, sink, and destroy every body and every thing which appears to stand in their way. When men get in this frame of mind they do not stand at trifles, nor do they swerve from their path for the truth, however patent it may be. Personal reputations, gained after long years of patient labor, are cast aside like chaff; the most unreasonable motives are ascribed to opponents, and falsehood asserted with an air of sincerity which too many will adopt without inquiry. One would suppose that, in Masonry at all events, there would be no work of this sort and that mere differences of opinion could and would be expressed without recourse to the vilest and most untruthful slanders. It is, perhaps, just to say that, in real Masonry, there is nothing of the kind, but, unfortunately, the world and even many of the brethren lose sight of the fact that all are not Masons who claim to be of the Craft; that the persons who with one breath solemnly promise to support and maintain the regulations and constitutions of Masonry, and with the next go frantic in their endeavors to destroy the very edifice they have helped to build, are Masons only in name, and guilty of infidelity to the most solemn covenants that can be framed in human speech. Nevertheless, such persons exist and find a following, composed, let us charitably hope, of brethren who do not comprehend the drift of their blind and mendacious guides. For the guides themselves there can be no sort of excuse. They sin with guilty intent; they remain within the fold that they may push the walls outward, rather than take place with the infinitely more manly and respectable followers of Blanchard and Phinney, who openly avow themselves enemies, and do not sneakingly claim to be brethren while doing their best to undermine and destroy the building within which they seek shelter.

We could very easily point out some of these gentry by name, but, as notoriety is one of the principal sources of their existence, we do not feel warranted in giving them the benefit of our circulation and thus affording them the means of prolonging their useless lives; but we can indicate some ear marks by which they can be distinguished and avoided by all true craftsmen. They may be known in the first place, by the extreme silliness of their falsehoods, by attributing the meanest intentions to men whose whole lives are known to attest the contrary; by insane attempts to make them enemies of the Fraternity, to promote the interests and consolidate the prosperity of which they are publicly known to have devoted themselves for many years; by a publicly-expressed desire to break up the present organization of Masonry and substitute something of their own invention, forgetting that, of all human institutions, Masonry clings with the most unyeilding pertinacity to the record it has already made, to the forms, customs, usages and laws which were, are, and must be, while Masonry continues to exist, for when they are changed then the Masonry of the past ceases to be the Masonry of the present and takes a new departure.

They may be known, too, by the fact that in discussing principles, they forget that gentlemen do not indulge in personalities, nor do they assume that because one endeavors to be faithful to his vows, to uphold and maintain duly constituted authority, to be satisfied with Masonry as it is and as he has been taught it, he is therefore necessarily a scoundrel, lost to all impulses of honesty and fair dealing, and intent only on his own aggrandisement.

We could, if we deemed it necessary, fight Phinney and his attending angels because they are open enemies and fight with their visors up; but we cannot descend to bandy Billingsgate with self-styled Masons whose principal weapon is filthier than the slang of drabs.

So far as we can understand the diatribes uttered against us personally our most grevious sin is that we uphold the present system of Masonry "first, last, and all the time." If we can be put down on that ground, well and good. We shall fall in good company, for not only will every Grand Lodge have to go, but Masonry itself must fall with us. We discover no immediate cause for alarm, and really believe that Masonry will last a year or two longer, but we, nevertheless, warn the brethren that the shaft likely to hurt them will be feathered from their own pinions, and the blow be stricken by a hand warmed for its work by their own fostering care.

## THE NEW MASONIC HALL AT WESTFIELD.

THIS new and elegant Hall of Mount Moriah Lodge was dedicated by the Grand Lodge of this State on Friday, the 24th of June, on which occasion there was a public parade of the Lodges in the neighboring towns, under escort of the Springfield Commandery of Knights Templars. The occasion was one of marked interest, and, we do not doubt, gratification, not only to the brethren participating in it, but to the hundreds of spectators who witnessed and greeted the procession as it passed along the streets of the town. The following is a description of the Hall:—

> The ante-room, which is quite large, 20 by 18 feet, and neatly carpeted, is fitted up with black-walnut hat and coat racks, and other modern conveniences.
>
> Adjoining this room is a banquet hall 35 by 20 feet, with a carpet of a tasty green pattern, a reception room 25 feet square, and a kitchen 20 by 25 feet containing sink, wash-room, pantry, etc., The Lodge room proper, is a really magnificent apartment, 60 feet long, 45 feet wide, and 18 feet high. The first thing which attracts the eye of the visitor is the frescoing executed by Strauss of Boston. The colors are warm, yet not glaring, and the masonic designs and emblems traced by skillful and artistic hands. The furniture consists of about thirty settees of black walnut upholstered with imperial green rep.
>
> Black-walnut chairs for the officers, of a peculiar pattern, are covered with crimson velvet, and the altar, handsomely carved in black walnut, is covered with the same material.

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## REPLY TO "W. S. G.," IN RELATION TO THE "RECOGNITION OF THE GRAND LODGE OF QUEBEC BY THE GRAND LODGE OF MAINE."

BROTHER MOORE, — I propose to discuss "Quebec" only so far as is necessary to reply to the criticism of "W. S. G." upon the action of the Grand Lodge of Maine.

It seems to him "that it would have been better if the vote had been passed without putting the argument on record." If this is intended as a criticism of the argument, the manifest reply is that it seems to *me*, that it would have been better for him to have noted his dissent without putting *his* argument on record, and my reasons for this opinion will be apparent before I finish.

He proposes to assert one part of the American Law of Jurisdiction, and deny a necessary consequence. The law that a Grand Lodge has *exclusive* jurisdiction within its own territory is as purely American, as the corollary from it, that the Masons of an independent State, &c., are entitled to self-government. It was denied, in 1860, by the Grand Lodge of England, and asserted by the Grand Lodge of Maine, and asserted as the result of the *existence* of a plurality of Grand Lodges, upon the same principle that is applied in the law of nations. In the latter case, the law of exclusive jurisdiction is held to grow out of the *existence* of a plurality of nations, and not to be founded in their *consent*.

Now, if we disown the law of exclusive jurisdiction, no fault can be found in instituting a Grand Lodge in Quebec: if we sustain that, we must take it with all its consequences.

His statement that the Grand Lodge of the District of Columbia was formed *by the consent* of Maryland and Virginia is a mistake, as appears from the report he was criticising.

But he has fallen into another and more material error. He insists that the "American System" has not been applied to Canada. I insist that it has; and *this was the basis of the action of the Grand Lodge of Maine. Canada* applied it herself, in 1855, by forming a Grand Lodge; the American Grand Lodges, save Massachusetts and Pennsylvania, approved the application, and England assented to it by recognizing the new Grand Lodge. It has since been applied in the cases of Nova Scotia and New Brunswick.

In 1857, the Grand Lodge of Canada distinctly asserted this principle, and quoted pages of authorities in its support. Nor was there any *agreement* with the Grand Lodge of England. In 1858, it squarely recognized the Grand Lodge of Canada, — it did not consent to its formation, but "recognized" it, and "acknowledged its independence." Canada recognized Nova Scotia and New Brunswick under the same circumstances: can *she* now deny the application of this law?

At the session of the Grand Lodge of Massachusetts, in September, 1867, a committee of three, among the ablest of her members (one of whom, by a remarkable coincidence, has "W. S. G." for his initials), in reference to this action of Canada and England, say:—

> "The precedent was thus established, by these mother Grand Lodges, of treating these organized colonies of the Empire, which possessed a certain local self-government, as being so far independent States as to justify the existence of a local Grand Lodge, when organized under due and lawful authority."

Further on, in the same report, the committee say:—

> "Your committee are not opposed to those precedents which establish the various colonial provinces of Great Britain as so far nationalities as to be entitled, in due time, to separate Grand Lodges, and they look forward hopefully to the time when the growing strength of Freemasonry in New Brunswick and Nova Scotia shall enable their Masonic Fraternities advantageously to assume the right of self-government."

This report was adopted. "*Entitled*" to Grand Lodges! Well, with Canada and Massachusetts sustaining her, Maine can safely "put the argument on record."

J. H. D.

## THE OATH OF THE VATICAN.

THE *London Freemason* gives the following as the *oath of secrecy* required by the Pope of the members of the Ecumenical Council, now in session in Rome: —

> "We, the officials of the General Council of the Vatican, chosen by your Holiness, promise and swear by these Holy Gospels of God, touched by us, that we will faithfully fulfill the office commanded to each of us respectively, and that, moreover, we will neither divulge nor report outside the bosom of the aforesaid Council, whatever shall be proposed for examination in this same Council, neither discussions nor decisions, but we shall preserve inviolate the faith of secrecy in all these matters, and in other things which shall be especially committed to us."

Such an oath, taken in a Masonic Lodge, would subject the offender, if a Romanist, to excommunication and purgatory. We give it simply as illustrative of the hypocrisy and inconsistency of his Holiness. Oaths of secrecy are all right in the Romish Church, but they place the recipient on the direct road to Satan, if taken in a Masonic Lodge-room.

## TRACES OF ANCIENT MASONRY.

WE give the following extract from the excellent address recently delivered by Br. B. Perley Poore, at the dedication of the new Masonic Temple at Washington, on the existing evidences of Masonry in the East in ancient times: —

> Light comes from the East! Journeying there a quarter of a century ago, when I was a young Craftsman, I found legibly inscribed upon stupendous piles of masonry in the valley of the Nile, signs and symbols, the meaning of which I had been taught while receiving my first three degrees of Freemasonry, before leaving home. There, sculptured thousands of years ago, yet with their outlines as fresh as those of the exterior decorations of this edifice, I saw the all-seeing eye, the mosaic pavement, the blazing star, the square, the circle, the parallel lines, the three vases, the balances, and other emblems well known to every member of the Fraternity present. Upon the walls of one edifice, which I remember well, are painted in bright fresco a representation of the procession which came to dedicate it — officers, members, and neophytes, with their insignia, prepared for work. Indeed, I believe that all readers of history admit the existence, in ancient Egypt, of a powerful secret association, which embraced the foremost men of the nation — the men of progress. The rulers were unwilling to relinquish despotic power, and the ignorant feared to assert their rights, but these enlightened students, concealed by mystery, imparted instruction to all around them. By ingenious hieroglyphics, and by imposing rites, and by curious ceremonials, they explained to men in every station in life their duties and responsibilities. This process of mental culture may seem tedious in these advanced days, but their emblems and their organization and their ceremonies of initiation are eulogized by modern scholars who have examined them as displaying a profound knowledge of the human heart and its wants. There and thus originated the philosophic and philanthropic idea which we now call Freemasonry.
>
> The mysterious veil of Isis curtained the cradle of our Order.
>
> In Greece I again saw traces of the working of this sacred ritual, which had been carried there by the Phœnician merchants who transported the grain raised in the fertile valley of the Nile to more populous but less fertile lands on the shores of the Mediterranean. At Eluesis as at Thebes, the masonic visitor now sees well-known signs and symbols, and recognizes the familiar arrangement of the now ruined temple. These Grecian mysteries, we are told by the ablest historical writers, were solemn and religious, and their secrecy was sealed by the most positive obligations, but the end and aim of all this was to encourage virtue, to devote morals, and by the aid of ceremonies to make known the revelations of reason under the veils of mystery. Some at this distant day may think that this mystery was not then necessary. But the fate of Socrates and of Seneca prove that it was not safe for human wisdom to take an open and bold course in instructing mankind. Popular frenzy poisoned the chalice for one of these sages, and tyranny opened the life-veins of the other. The world was full of evils which the law of those days did not reach, and for which a remedy could not be found, but in such associations. The brotherhood made voluntary engagements to exercise generosity, forbearance, and benevolence, such as was not practised by the community at large in which they lived.

## PENAL JURISDICTION.

THE Grand Lodge of Louisiana, through its Committee on Correspondence, presents the following views on this subject, and they are undoubtedly correct: —

> While a Mason is amenable to the Lodge of which he is a member for his conduct, we hold that he is also subject to the penal jurisdiction of the Lodge within whose geographical jurisdiction he resides. Both Lodges exercise concurrent jurisdiction over him, and he may be charged and tried before either. Courtesy may dictate that, when a brother is guilty of unmasonic conduct, the complaint should be presented to his own Lodge, if it is within a reasonable distance. This, however, is a matter of courtesy, and not of right, and may be given or not at the discretion of the Lodge. Cases may arise in which the honor and reputation of our Institution would suffer if the courtesy were extended. The law of Masonry, in this respect, is similar to the law of the land — geographical jurisdiction confers authority to take cognizance of all offences, and legalizes the proceedings.

## MASONIC CHIT-CHAT.

THEY have a new way of doing business out in Nebraska, which we find in the report of the Grand Master of that State: —

"A Br. Case, a Past Master of eight years' standing, formerly a member of a Lodge in Connecticut, from which he had dimitted, being importuned by some of the members of Capital Lodge, No. 3, to connect himself with that Lodge and become its Master, presented his petition for membership, accompanied by his dimit, on the night of the election of officers. Pending the consideration of his petition for affiliation, the hour for the election of officers came on, and Br. Case was elected Master of the Lodge. The Master of the Lodge being asked what was the effect of Br. Case's election, decided that it made him a member of the Lodge."

The Grand Master decided, and his decision was ratified by the Grand Lodge, that no dimitted Mason can be made a member by *implication;* he can only become so by being regularly proposed by petition, which must be properly referred to the appropriate committee, and at the time prescribed in the By-Laws he can be balloted for, and, upon a *unanimous* vote in his favor, declared elected. The vote must be by secret ballot, be directly upon the question of membership, and unanimous.

A NEW LODGE was consecrated at Georgetown, Demerara, West Indies, on the 12th of May last, under a Charter from the Grand Lodge of England. One hundred and forty brethren were present, and the ceremonies were elaborate and well performed.

THE corner-stone of the new Albert bridge at Hutcheson Town was laid by the Earl of Dalhousie, Grand Master of Scotland, on the 3d of June last.

A NEICE of the late Charles Dickens, Augusta Maud Dickens, a child of his late brother Alfred, is a pupil in the Royal Masonic Institution for Girls at Battersearies, England. Dickens was not a Mason, though, we believe, not unfriendly to the Order.

FRANCE.—We learn from the "Chaine d'Union" that Gen. Mellinet having declined a re-election to the office of Grand Master of the Grand Orient, Br. Babaud-Laribere was, on the 10th of June, elected to fill the vacancy.

QUEBEC.—The Grand Lodge of Quebec has been recognized by the Grand Lodges of the District of Columbia, Maine, Iowa, New Hampshire, Wisconsin, Texas, Nova Scotia, and Nebraska.

33°.—By the recent decisions of the Supreme Councils of the United States, no candidate for the 33° can be received who has not attained to the age of thirty-five years.

AMENDMENTS.—In reply to your question, "Can a Fellow Craft be kept from receiving the Degree of Master Mason without just cause?" we answer that the Lodge has the power to prevent the advancement of a Fellow Craft by a simple ballot. But as a Fellow Craft has rights, and if he knows that he is stopped from no just cause, he should demand a trial, when, if proved unworthy of advancement, he should be expelled; or, if worthy, receive his Degree. The candidate has received a partial knowledge of the Institution, and no brother should wrong him, or see him wronged. Stopping a worthy candidate is wronging him, and permitting an unworthy one to advance is wronging the Lodge. Let your conscience regulate your action.—*N. Y. Courier.*

THERE existed at Paris, about 1758, a Chapter which took the title of Council of the Emperors of the East and West, Sovereign Prince Masons. This Chapter, in which were found many persons of distinction, granted Charters for the high grades, created Inspectors-General, and Deputy Inspectors, for the purpose of propagating Masonry of Perfection in Europe and beyond the seas. It erected many Councils, particularly in the interior of France, and it was this which established at Bordeaux the Council of Princes of the Royal Secret which existed in 1762. In 1766, a schism of malcontents of this Lodge was styled Knights of the East —*London Freemason.*

WE learn that Ill. Br. Robert Marshall, Esq., of St. John, New Brunswick, has recently been elected a member of the Supreme Council of the 33° for England and Wales. We think he is the first brother in New Brunswick who has been admitted to that high grade by the English Council.

GRAND LODGE OF INDIANA.—*Correction.* We beg to call the attention of the Committee on Accounts of the Grand Lodge of Indiana to the following resolution, adopted by that Body at its Annual Session on the 29th of May, 1846:—

"*Resolved,* That the Grand Secretary procure, to be bound and filed for future reference, a complete set of the *Masonic Magazine,* published by Br. C. (W.) Moore of Boston."

The Committee will perceive that they have committed an error, which they will undoubtedly be happy to correct.

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# THE
# FREEMASONS'
# MONTHLY MAGAZINE.

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## ROYAL ARCH JURISPRUDENCE—EXPULSION AND RESTORATION.

THE following decision, made by M.E. Companion M. W. Getchell, G.H. Priest, Grand Chapter of Minnesota, and the action had by his Grand Chapter, is of more than ordinary importance. The question and his decision are thus stated: —

A Companion, member of a Chapter in this jurisdiction, had charges preferred against him in his Lodge for unmasonic conduct. He was tried and acquitted by his Lodge. The Grand Master being present, and believing, upon the evidence, he ought to have been convicted, suspended him, and reported the case to the next session of the Grand Lodge. The Grand Lodge referred the report to a committee, who reported by resolution, sustaining the action of the Grand Master, and recommended that the brother be expelled, which resolution was adopted. Subsequently the Grand Lodge, upon a unanimous request of the members of the Lodge to which the brother formerly belonged, reinstated him to all the rights and benefits of Masonry. The Chapter in the meantime had no action in the case, but had treated the brother as a suspended Mason.

The question is, "What is the standing of the Companion in his Chapter? Is he a member?" I reply that, notwithstanding there is some apparent conflict of rulings on the principle involved, yet the following propositions appear to me to be correct.

*First.* The suspension or expulsion of a Mason by his Lodge, or the Grand Lodge, suspends him from all the higher or dependent Orders, not because he has committed a masonic offence, for as to that, strictly speaking, the Chapter has no knowledge, but for the reason that he became a Royal Arch Mason, by virtue of being a Master Mason *in good standing.* Hence, when he ceases to be such in the Lodge, he is suspended in all the dependent Orders.

*Secondly.* When he is restored to his masonic standing by his Lodge, or the Grand Lodge, his Chapter in the meantime having taken no action in the case, he is restored to membership in his Chapter by reason of the termination of the cause that deprived him of such membership, to wit: being a *Master Mason in good standing.* Hence, I conclude that the Companion referred to is a member of said Chapter, in good standing.

Since making the above decision, I have examined more critically several of the apparently conflicting decisions on the *principle* involved in this case, for, while this case is *novel* in *some* of its *features*, yet the main question underlying it is, How far can the Lodge *interfere with* and *control* the membership of the *Chapter?* And while I find older and abler Masons than I can ever hope to be, leaning strongly, yes, standing squarely, on the other side of the question, still I must beg leave to differ with them. And while we cheerfully admit that the suspension or expulsion of a Mason in his Lodge suspends him in the Chapter, we can conceive of but one way, under the Constitution of this Grand Chapter, in which the membership of a Companion in this Chapter can be *finally terminated*, and that is, by a *legal trial and conviction* — and even then, should the Grand Chapter abrogate or reverse the decision of the subordinate Chapter, the Companion would be restored to all his rights, including membership.

The above decision was referred to a committee, who reported the following resolution: —

*Resolved*, That a Royal Arch Mason, who has been suspended or expelled by a Grand or subordinate Lodge from the rights and privileges of Masonry (no action being taken by the Grand Chapter or Chapter of which he is a member), and afterwards restored by the Grand Lodge, is, upon restoration, a member of the Chapter to which he belonged before such action was taken, but during the operation of such sentence he is not entitled to any of the privileges of Royal Arch Masonry.

The resolution was negatived by a vote — ayes, 23; noes, 34.

There are some points in the above case which are of unusual occurrence and of more than ordinary interest. The first, is the presence of the Grand Master at the trial before the Lodge. We do not recollect a precedent for this, the Grand Master not being a member of the Lodge, which we assume to be the fact in the present case. But supposing him to be a member, then we think he should have been excused from attendance, for the reason that the case was liable to be brought before him officially, as the presiding officer of a higher tribunal, when it might be important to the ends of justice, that his mind should be free from bias of any kind. But if he were not present by virtue of his right as a member of the Lodge, then he was there in derogation of the general rule of Masonry, that in trials of this kind, none other than the members, witnesses, and counsel, are admissible. We need not argue the propriety of this rule, for the evil consequences of disregarding it, in the present case, are sufficient for our purpose. Had not the Grand Master been present, the probability is, that the verdict of the Lodge would not have been disturbed; but being present, he assumed the responsibility of over-riding the judgment of the Lodge, ignoring its proceedings, nullifying its decision, and arraigning and suspending the accused, whom his peers had declared to be innocent of the charges against him. And this was at a time when the case was not officially before him, and when he had no lawful control over it. We think a great error was committed here; and the Grand Lodge seems, on a second and more careful consideration of the subject, also to have been of this opinion; for although it did at its next session, probably out of deference to its Grand Master, sustain his action in the premises, it subsequently, at the request of the members of the same Lodge which had acquitted the accused and declared his innocence, restore him to his rights as a Mason; and thus affirmed the correctness of the original judgment. The case, in brief, stands thus: The Lodge tried the charges, examined the witnesses, weighed the testimony, and deliberately declared the innocence of the accused: The Grand Master, on the other hand, without appeal, and so far as appears, without further examination, or new evidence, but of his own motion, set the judgment of the Lodge aside, virtually declared the accused guilty, and suspended him from his rights as a Mason: The Grand Lodge, as for anything which appears to the contrary, without any appeal before it, or trial had, sustained its Grand Master and expelled the accused: The Lodge, feeling that a wrong had been done to one of its members, appealed to the justice of the Grand Lodge, and that Body, on what evidence or for what reason does not appear (unless a conviction that an error had been hastily committed), reversed its former decision and restored the delinquent to his original condition as a Mason. This last action was right and just, for, as at present informed, we are clearly of opinion that the case was never properly before the Grand Lodge, and it acted wisely in getting rid of it on the first opportunity.

The remaining points in the case, raise the inquiry, how far the expulsion and restoration of the delinquent by the Lodge, affected his relations to the Chapter of which he was a member? The principle which governs in such cases, is correctly stated in proposition "First," though we cannot concede that a brother is admitted to Royal Arch Masonry for the "reason" that he is a "Mason in good standing." Such a prerequisite is undoubtedly an important recommendation, but it would hardly be received as a sufficient reason for his advancement in the Chapter. The suspension by the Grand Master, whether legal or otherwise, suspended him for the time being, from all his masonic relations and privileges, of whatever name or nature. It did not, however, so completely sever his masonic connections as to relieve him of his obligations as a Mason. He still remained subject to the laws of Masonry, though he was disqualified to exercise any of its functions. Suspensions are temporary in their character, and contemplate future action, either by restoration or expulsion. The action of the Grand Master did not therefore destroy and obliterate the connection of the accused with his Chapter. It left him still a member of it, with the privileges growing out of this connection, in abeyance; or, in other words, his suspension from his general privileges as a Mason, *ex necessitate rei*, suspended the exercise of his privileges in the Chapter, leaving his membership otherwise unimpaired. The Grand Master could not say to the Chapter whom it should or should not retain as members, but he had authority to say to the Chapter, as he did by his act, that, as Masons, you are forbidden to associate with one who has been suspended from his masonic privileges. This was the extent of his power; and inasmuch as the Chapter took no action of its own on the subject, but on the contrary, left the accused just where the action of the Grand Master had placed him, we think there can be no doubt that if his suspension had been removed by the Grand Master, or by the Grand Lodge, he would have been placed in a condition when he could have lawfully re-assumed his relations and privileges as a member of the Chapter.

But the suspension was not removed, and expulsion by the Grand Lodge followed. This cut him off from Masonry entirely, and placed him relatively as he was before initiation. The separation was complete, the connection was broken, and left as though it had never been formed. It disconnected him not only from his Lodge, but from every branch of Masonry, and forbade all masonic intercourse with him. He stood as a profane, and could re-enter the Institution only through a new application for re-admission, or restoration by the Lodge expelling him. It should seem to follow, therefore, as a corollary, that inasmuch as his expulsion by the Lodge operated also as a complete expulsion from the Chapter, the renewal of his relations to the latter Body, could only be had through a new application and re-admission, as in the case of the former. When he ceased to be a Mason, he, as a judicial necessity, ceased to be a member of the Chapter. His masonic vestments fell from him, though of as many colors as Joseph's coat. For the time being, he had no legal masonic existence, because his expulsion had placed him beyond the bounds of masonic law, and he could be brought back only by restoration. This was done, but it restored him only to his general privileges as a member of the Fraternity. It did not affect any of his private relations. It neither restored him to his Lodge or Chapter. He had been stripped of these by his expulsion, and could recover them only by the usual course of proceeding, that is, by new application and restoration. The fact that he was not expelled by any direct action of the Chapter is wholly immaterial, though when expelled by the Lodge, the Chapter being notified thereof, its proper course was to erase his name from its books. We therefore think that the action of the Grand Chapter of Minnesota, in rejecting the resolution submitted by their committee, was correct.

## THE RIGHT OF VISIT.

[In Answer to a Correspondent.]

WHILE we admit that the right of visit is an *inherent* right, conferred upon every brother by his initiation, we cannot admit that it is an *absolute* and *positive* right, to be exercised by him at his will and pleasure, for the plain reason that the *inheritance* is subject to certain collateral qualifications and conditions; one, and perhaps the most important of which is, that he shall, at the time of making his visit, be a subscribing or paying member of some other Lodge. Another condition is, that he may be excluded from visiting, by any Lodge, while engaged in the transaction of private business. The right is therefore a qualified right, which may be exercised when its conditions are fulfilled.

The right of a member to object to the admission of a visitor, is attended with more difficulty. As stated in our last, the general rule is that "a visitor cannot unseat a member." This rule has of late years been very generally adopted without qualification, or set form of practice, it having been deemed sufficient for a brother simply to say, that he objects to the admission of a visitor. Such an unqualified objection is manifestly liable to great abuse, inasmuch as it often may be made thoughtlessly and without any proper reason for it, or any consideration of the consequences to the rejected, whose character, masonic and personal, it might, and very naturally would, to some extent at least, expose to injurious imputations.

A return to the original form of making the objection would doubtless, in some degree, relieve it of this danger; which form was nearly in the following terms — the dissenting member rising in his place and saying: "Worshipful Master, I object to the admission of that visitor; and declare upon my honor as a Mason, that I cannot conscientiously consent to associate with him in the Lodge. My reasons are such that

I cannot with propriety disclose them." An objection made in this formal and solemn manner, should be sufficient authority for the refusal by the Master to admit the visitor; for it is not to be presumed that any member would so far hazard his own reputation, as to make it on insufficient ground. It may be said that in such a case the objecting brother should cause charges to be preferred against the visitor. This might be proper under certain circumstances, while on the other hand it might be wholly improper or inexpedient. The objecting brother is best qualified to determine the question, and it is his right to do so.

## THE FRANCO-PRUSSIAN WAR.

With the political aspect of the war now being carried on, on the banks of the Rhine, — its rights or its wrongs, its wisdom or its folly, its necessities or its wickedness, — we, masonically, have nothing to do. These are questions outside of the line of our masonic duties, and we may well content ourselves with saying, "*a plague on both your houses.*" But there is another aspect which, if not of necessity, may without violence to any principle of Masonry, be regarded as falling within the comprehensive scope of masonic benevolence, if not strictly within the sphere of masonic duties. It so happens that we have in this country a larger proportion of German brethren than can be found in any other, and probably in all other parts of the world, beyond the limits of their own classic home; and it is perfectly natural and honorable that these brethren should sympathize, more than any other people can, in the progress and result of the pending struggle; it is equally natural also, that they should feel a deeper interest in, and a stronger and more earnest desire to relieve the distresses, and alleviate the misfortunes of those of their masonic brethren, who are struggling for what they believe to be the rights and the honor of "Fatherland." With this end in view, the German Lodges in this country — and there is a large number of them, and of the highest respectability — are making active efforts for the relief of their brethren on the Rhine, who have been, or may be wounded and disabled in the present war. They feel that in this respect they have a great masonic duty to perform; and so far, at least, we cannot doubt that they will receive the encouragement and universal sympathy of their American masonic brethren. They urge, as some reason why they should receive this sympathy and co-operation, the undeniable historical consideration, that the Prussian Government, as such, and through its nobility and officials, from the Great Frederic to the lowest in dignity, has ever been the friend and protector of Masonry, and that its strong arm was not withheld at a time when the Catholic powers of Europe were engaged in futile attempts to crush it out, and by persecution, to annihilate its Lodges, — a struggle which, in Europe, outside of Prussia, has not yet ceased to exist, nor to make itself felt. In illustration of the truth of this, the fact is pertinent, that in 1819, when the congress of European monarchs was assembled at Carlsbad in Bohemia, and was engaged in passing resolutions denouncing the press, liberal opinions, and free institutions, William III., then King of Prussia, interposed, and so far diverted the blow as to protect the Lodges within his own kingdom. He had been made a Mason through the influence of Alexander, the liberal and enlightened Emperor of Russia, at Paris in 1815, when the allies had taken possession of that capital after the expulsion of Napoleon I. In 1840, it is said he personally presented a petition to one of the Lodges in Berlin, for the initiation of his son William, the present king, who has been for a number of years past, and is at this time, officially recognized as the Protector of the Masonic Lodges in his kingdom.

We are not informed as to what particular measures our German brethren have decided upon for the accomplishment of their humane purposes, but we tender them our best wishes for their success.

## THE BROTHERHOOD OF MAN.

The Keystone has the following in reference to this modern and much abused phrase: —

> It is now a common slang phrase in the mouths of the universal humanitarians, to talk about the "brotherhood of man." This is intended as a slur on the Masonic fraternity. Our brotherhood is the great Masonic family of true men, brothers of the Mystic tie, men tried, tested, and found worthy, men who have been placed under the severest of all examinations, and then permitted to join our Masonic family, the only brotherhood known to the wise, the true, the good. The brotherhood of man is a meaningless slang phrase by which it is proposed to make all men brothers, as in Masonry all Masons are brethren. All men brothers, indeed! We should be very sorry to acknowledge a brotherhood with some specimens of what are now called "men and brothers." We could not so outrage the Providence of our Great Grand Master, as to attempt to do that, which He never has given us any authority to do. In the "Masonic Family" "all ye are brethren;" this *The Great Light* teaches, and he who seeke to add to it, has the woe pronounced against him already.

# REVIEW OF THE "CENTENNIAL MEMORIAL OF THE LODGE OF ST. ANDREW," BOSTON.

[By R.W. Brother JOHN H. SHEPPARD.]

THE Lodge of St. Andrew, chartered by the Grand Lodge of Scotland, November 30, 1756 — the Centennial Celebration of which has given such deep interest to this splendid volume — must stir up some of the most delightful reminiscences in the minds of the brethren. The very name is not only holy, but it is associated with the heraldic glory and the Patron Saint of that dear, picturesque, romantic country, which our illustrious brother, Walter Scott, has immortalized in his writings. In the early days of this venerable Fraternity, when they met and tyled the chamber of mysteries in the old Green Dragon, many a brother, when he thought of their parent Lodge and the castles and abbeys of Scotland, must have felt like the poet who wrote of a sister land, —

> "The chimes, the chimes of mother land,
> Of England green and old,
> That out of fane and ivied tower,
> A thousand years have told."

For in the history of the parent Grand Lodge, the mind is carried back to the ruins of Melrose, Roslin, and Kilwinning. The first of these is still a sublime ruin, the remains of architectural beauty, with its magnificent windows, rich tracery and graceful curves, said to be unparalleled. Roslin castle still looms in the distance on the railway to Melrose. The writer of this review spent some hours in Melrose Abbey in the summer of 1868, where tombstones of Scottish chiefs and saints were numerous; and he had a distant view of Roslin Castle, as he gazed on its majestic shadows from the car. The Abbey of Kilwinning, once a splendid edifice, was destroyed at the Reformation; but it was partially and imperfectly rebuilt in 1603, by Lord Eglinton; and it was here that Masonry first appeared in Scotland.

We live in an age of progress. It is the fashion to ignore the past, and bury its memory with the dead. This is not Freemasonry. Its peculiar attribute is to cherish the departed virtues of those once dear to us. It is the only Institution on earth which retains ancient usages, laws, and customs. It admits no change. It allows no innovation. Its landmarks are fixed and immovable. To dwell on by-gone days is its delight, and often to recall to mind our honored worthies who have left us, is among our distinctions from all other societies; and no man feels more the charm of local and personal attachments than the true Mason, taught by the symbols and imagery of a Lodge the priceless value of friendship.

THE LODGE OF SAINT ANDREW AND THE MASSACHUSETTS GRAND LODGE. — Conditi et Dicati. Anno Lucis 5756–5769. Boston: Printed by a vote of the Lodge of St. Andrew, 1870. Arthur W. Locke & Co., printers; pp. 292. 4to.

On opening this beautiful specimen of typography, the first object which strikes the eye is a superb perspective of the "New Masonic Temple, Boston, erected 1864;" and soon after, we behold an elegant colored picture of the Banner of the Lodge of St. Andrew, 1756, with the motto *Audi, Vide, Tace* — Hear, See, and be Silent. In the centre of the banner is a full length portrait of St. Andrew bearing his Cross. The execution and rich coloring of this standard are worthy of the highest admiration, as a work of art.

In the nature of an introduction, the historical sketch of Freemasonry in Scotland by R.W. Charles W. Moore, with a memoir of St. Andrew, is happy and valuable. It occupies seven pages, and is a choice *morceau* from the pen of an honored brother, whose long experience, skill in the art, and learning in masonic law, entitle his opinions to great respect. He has carried us back to the twelfth century, when David reigned in Scotland, and the Abbeys of Melrose, Kelso, and Kilwinning were being founded, and beyond those annals we can only see a gloaming of Masonry in the darkness of the mediæval ages.

At a quarterly meeting of the Lodge of St. Andrew, December 23, 1869, measures were adopted to celebrate the "One Hundredth Anniversary," and after some appropriate remarks by the W. Master Ezra Palmer, M.D., R.W. Brother Moore was called upon to give the early history of this Lodge, and its connection with the Grand Lodge of Massachusetts. This Address, so seasonable and important, entered upon a wide field of events, and was full of instruction. He commenced with the members of St. Andrew's Lodge, meeting on the twenty-seventh day of December, 1769, at the hall in the old Green Dragon Tavern, as the Grand Lodge of Ancient Masonry, of which Dr. Joseph Warren was the first Grand Master.

Consequently, there were then — what would now be an anomaly in Masonry — two Grand Lodges in Massachusetts at the same time. This may appear very obscure to those unacquainted with our early history. But, a bird's-eye-view of Freemasonry in the earlier part of the last century will dispel this obscurity. For there were then three Grand Lodges in Great Britain — one in England, one in Scotland, and another in Ireland, and each separate and independent in its jurisdiction.

July 30, 1733, at the Bunch of Grapes Tavern, corner of King's (now State) Street, and Kilby Street, in Boston, the first Grand Lodge in America was organized, wherein R.W. Henry Price, of Boston, was constituted Grand Master, by the name of St. John's Grand Lodge, under a charter from Lord Viscount Montagu, Grand Master of the Grand Lodge of England.

On the 30th of November, 1756, the Grand Lodge of Scotland issued a Charter to the Lodge of St. Andrew in Boston. This grant was strenuously opposed by St. John's Grand Lodge, but without sound reason, for the Grand Lodge of Scotland was independent of England, the patron of St. John's.

R.W. Brother Moore speaks of three epochs in the history of Freemasonry in Massachusetts. "The first of these was the organization of the St. John's

Grand Lodge in 1733, with the R.W. Henry Price for its Grand Master. The second, the establishment of the Grand Lodge of '*Ancient Masons*,' subsequently styled and more generally known in masonic history, as 'the Massachusetts Grand Lodge,' on the 27th of December, 1769, with the R.W. Joseph Warren for its Grand Master. And the third, the consolidation and union, in 1792, of these two Grand Lodges into one body, to be thereafter known as the 'Grand Lodge of Massachusetts,' with the R.W. John Cutler for its Grand Master."

But there was a long and unhappy variance and separation before the union of the two Grand Lodges was effected. We can but allude to them, and to the masonic troubles in England in the last century, when there arose the pitiful distinction and bitter controversy between *Ancient* and *Modern* Masons; and when in the secession from the Grand Lodge of England, the revolters assembled under the name of *Ancient* Masons, and *Ancient* York Masons; they gave much trouble to the Order, and began to spread in this country, until these idle and odious distinctions died away. The trials and grievances of St. Andrew's Lodge endured for a long period; and in reading the account of that time in the addresses of Brother Moore, and Willis and Gardner, at the two celebrations, 1756–1769, we are filled with sorrow and surprise. For neither Grand Lodge had any exclusive rights; both in that age were equally free and independent; each with a legal Charter. Yet for half a century the members of these Grand Lodges were estranged from each other and inimical.

On examination of the records, it appears that the Lodge of St. Andrew several times chose committees and made advances for a reconciliation — as it were with the olive-branch in their hand; yet, April 8, 1761, a vote was passed in St. John's Lodge repudiating these friendly advances, denouncing the brethren of St. Andrew's Lodge as procuring their Charter by imposition, denying them to be Free and Accepted Masons, and even excluding them from their meetings. This unkind treatment was borne nobly and in a truly Christian spirit. They reviled not again, but appealed to the Grand Lodge of Scotland, with a copy of the vote, and with a statement of their grievances. The Grand Lodge answered in a calm and dignified manner, stating they saw no cause of offence to St. John's Grand Lodge, and that chartered as that Body was from the Grand Lodge in England, they should not clash nor interfere with the Lodge of St. Andrew, which was chartered by the Grand Lodge of Scotland.

On the 10th of April, 1766, the Lodge of St. Andrew — thirty-four brethren present — unanimously passed *seven* noble votes, full of friendly overtures to St. John's Lodge; and a committee of *seven* were chosen to present them, Dr. Warren being one. They were met by a Committee of St. John's Lodge, the subjects of discord were discussed, and a long and more pacific report followed; and as Brother Moore remarks, "the asperity of the controversy was softened; the storm was broken." Friendly votes were passed in St. John's Grand Lodge. Things were drawing to a close and an amicable adjustment was begun; and at last this long and painful variance terminated in the union of the two Grand Lodges in 1792. Their unhappy differences and long continued hostility are an example to the world, that, however Masons may disagree and err, and even use harsh and cruel words and vituperations, yet in our noble Institution there is a forgiving, recuperative power, which can redeem a true brother at the last, and lead him back by the cords of love to the retreats of peace and friendship.

R.W. Joseph Warren on the 30th day of May, 1769, was appointed Grand Master of the Massachusetts Grand Lodge by the Earl of Dalhousie, Grand Master of Scotland; his jurisdiction was "in Boston, New England, and within one hundred miles of the same." This appointment emanated from the Grand Lodge of Scotland, in compliance with a petition from St. Andrew's Lodge and three military Lodges, then located in Boston, viz., Duke of York's, No. 106, Registry of Scotland, held in 14th Regiment of Foot; Lodge No. 58, Registry of England, held in 14th Regiment; and Lodge No. 322, Registry of Ireland, held in 14th Regiment; together with some Ancient Masons residing in Boston. The presence of these military Lodges is worthy of notice, showing that travelling or tent Lodges were in vogue before as well as during the Revolution.

March 3, 1772, General Warren was again commissioned as Grand Master — but with ampler power — of Masons for the continent of America, by Right Honorable Patrick, Earl of Dumfries, Grand Master of Scotland; and he appointed Joseph Webb, Esq., Deputy Grand Master, under him.

In tracing the history of the Lodge of St. Andrew, previous to its union with the Grand Lodge of Massachusetts in 1792, which was perfected in 1809, it should be remarked, that December 6, 1782, the Massachusetts Grand Lodge passed the following singular resolution: —

> "*Resolved*, That this Grand Lodge be forever hereafter known and called by the name of 'The Massachusetts Grand Lodge of Ancient Masons,' and that it is free and independent in its government and official authority of any other Lodge or Grand Master in the Universe."

This resolution which savors of the sublime, to say the least, was rather assuming and *brusque*. Many of the members present, it is said, were displeased and dissatisfied with these proceedings, and the subject of allegiance stood "in abeyance" for some years, till September 11, 1809. St. Andrew's Lodge having discharged all arrearages to the Grand Lodge of Scotland, they were amicably absolved from all foreign allegiance; though the two Grand Lodges in Boston were united in 1792, under the jurisdiction of the Grand Lodge of Massachusetts. M.W. Josiah Bartlett was then Grand Master; Francis J. Oliver, Senior Grand Warden; Oliver Prescott, Junior Grand Warden; John Proctor, Corresponding Grand Secretary; while the harmony and joy of the occasion were not a little enhanced by the unanimous choice of R.W. Andrew Sigourney, as Grand Secretary. St. Andrew's Lodge took rank according to the date of its Charter. This happy consummation put an end to the difficulties and sorrows of nearly half a century, and the distinction of *Ancient* and *Modern* Masons disappeared in the greater light which followed.

Such is a brief account of the centennial history of one of our oldest and most honored Lodges in America. It is but a skeleton. To restore to it flesh and life and living beauty, the Address of Brother Moore, December, 1869, and the Oration of Brother Willis, November 29, 1856, should be carefully read and studied. They were of a high order, and united together, give a full and thorough history of St. Andrew's Lodge, to whose ancient Charter Brother Clark alludes in his fine Ode, which adorns this celebration, —

> " Grey moss creeps o'er the castle walls,
> Of Aberdour's ancestral halls;
> But still our Charter stands as fair
> As when the Douglass seal'd it there."

The Oration of W. Brother Hamilton Willis was the result of deep research, elaborate, full of important matter, and though spreading over a wide ground — for it occupies sixty-five pages in this memorial — yet the interest is sustained to the last. It is an exceedingly precious document, and does honor to a Past Master of St. Andrew's Lodge. He mentions one fact, which may be new to our American brethren. The Grand Lodge of Scotland hallows the nativity of St. Andrew.

When his pen was sweeping over the events of a hundred years, and gathering into his garner the prominent concerns of the Lodge of St. Andrew, it was right and it was necessary to introduce those dark years in which the furious tide of Anti-masonry beat upon our shores; although all was peace and sunshine then in Europe. He has given us a glowing description of that gloomy period. It was in 1826, the Anti-Masonic storm began — only a year after the sublime ceremonies when the Grand Lodge of Massachusetts, under M.W. Grand Master John Abbot, surrounded by thousands of Masons, laid the corner-stone of that splendid monument on Bunker Hill, which now looms up as a beacon of liberty over land and sea; only one year since the immortal Lafayette pronounced it, in the language of Masonry, well laid, true, and trusty, and Daniel Webster delivered his peerless Oration before a countless multitude. It seemed as though a mysterious Providence had inflicted this ordeal upon the Fraternity, lest prosperity should lead them astray after so many blessings.

This storm broke out in the wilds of New York, spread over the happy hills and vallies of New England, and culminated in Philadelphia. In Maine it was in some measure kept under by the good sense of the people; but Massachusetts suffered greatly; for this political disease shook the very Constitution of the State. It contaminated many good but very imbecile men in the pulpit and the church; and at last its virulence seized numerous members of the Legislature, which General William Sullivan, too noble to see innocence persecuted, tried in vain by his resolute and independent report as chairman of a committee, to repress. The Legislature had resolved to take away from the Grand Lodge the Act of Incorporation, granted in 1817; but before they could organize a Committee to search into pigeon-holes and ransack the chambers of the Temple, preparatory to such a step, the Grand Lodge cut the Gordian knot, and surrendered their Charter. This astounded and disarmed the enemy; and all they could do was to pass an act to regulate swearing. It was in the midst of this excitement that the MEMORIAL and the DECLARATION, so ably drawn up by Brother Moore, appeared, and produced a saving influence. These have been judiciously preserved in this work.

It is a remarkable fact that in the very height of this political tempest, our brave and heroic brethren erected the Masonic Temple, which has since been sold to the United States for a court-house. Anti-Masonry raged about seven years; it then died obscurely from its own inherent corruption. During the height of its violence, many of the Lodges were closed, and the work of the Craft was suspended. The brethren, knowing that such political tornadoes could not last long, waited patiently till the persecution had passed. They stood firm, with very few exceptions, though the air was hurtled with denunciations, pamphlets, reports of fanatic speeches, and hireling newspapers; and for a season, neither innocence, integrity, nor even modest reticence, were any protection against calumny. But, at last the public mind returned to calm reasoning, and was ready to do justice to merit; Freemasonry revived rapidly. It was never more flourishing than at the present day.

The history of Anti-Masonry is yet to be written; there is but one living, who can do it justice. Could he not be persuaded to undertake it?

The celebration of the Centennial Anniversary of the Lodge of St. Andrew, November 29, 1856, was a splendid affair. R.W. Samuel P. Oliver was then Master, and Charles J. F. Sherman, Senior Warden; C. Allen Brown, Junior Warden; Thomas W. Phillips, Treasurer; and A. A. Wellington, Secretary.

The appropriate welcome of Brother Oliver to M.W. Winslow Lewis, Grand Master of the Grand Lodge of Massachusetts — the reply, and speeches of R.W. Brothers John T Heard, and Charles R Train, Senior and Junior Wardens, and of other visitors, with the original odes and music, made this a superior and joyous festival. We have already referred to the able oration of Brother Willis.

Among the speeches at the Centennial Celebration, November 29, 1856, was the response of Brother Moore, Grand Secretary, to the sentiment given out, The antiquity and universality of Masonry. It was rich, exhibiting much antiquarian research, and logical; in parts very eloquent. " In the beginning of the fifteenth century," he observed, " Henry the VI., of England, asked of our brethren of that day, — *Where did Masonry begin?* And being told that it began in the East, his next inquiry was, — *Who did bring it westerly?* And he received for answer, that it was brought westerly by the Phœnicians." Brother Moore leads us to a far distant period of time, and shows that the "Dionysian Architects were employed by the Tyrians and Sidonians, and in the building of King Solomon's Temple, under the superintendence of Hiram, the widow's son; and undoubtedly some of these Dionysians were sent there by the King of Tyre, for the Jews were only bearers of burdens. To these Artificers, the most beautiful temples in Europe then owed their existence.

In the year A.D. 926, one of the predecessors of the King of England invited the Fraternity of Masons to the royal city of York. Here Brother Moore took a cursory view of Europe, and in other parts of the world, where various Lodges had been established. In the United States there were thirty-four Grand Lodges, and four thousand subordinate Lodges on the rolls of Masonry. The eloquent conclusion of this learned response we shall again refer to.

The centennial celebration of the purchase of the Green Dragon estate, March 31, 1864, was under Edward Stearns, Worshipful Master of St. Andrew Lodge, and originated in a motion of Br. A. A. Wellington, at a previous meeting. It was on this anniversary that M.W. Br. Winslow Lewis, Grand Master of Massachusetts, presented a touching history of the Old Green Dragon premises, drawn up by R.W. Br. Charles W. Moore, then absent in consequence of severe bereavement, which was listened to with deep interest. It was one of his happiest reminiscences.

He described the location of this ancient mansion, with its garden, bordering on the Mill pond, the favorite resort of boys, and where the late Brother Sampson often resorted with his fishing rod. He spoke of the "Long Room," where the Lodge convened, and where politicians, and clubs, and caucusses often met. There the Massachusetts Grand Lodge was organized, with Warren at their head. There, June 24, 1772, St. John's day was celebrated, after a large procession, and discourse by Rev. S. Fayerweather, when R.W. Joseph Warren was Grand Master; Joseph Webb, Deputy Grand Master; Paul Revere, Senior Grand Warden, *pro tem;* Thomas Craft, Junior Grand Warden; Samuel Barrett, Grand Treasurer; and William Palfry, Grand Secretary. The procession, then being rare, with its splendid regalia, was a novel spectacle to gazing crowds. The jovial scenes of that day are portrayed with graphic power. There was a Steward, Br. Eben Oliver, in particular, one of Shakspeare's very fat and rotund men, who at refreshment used to bring a huge bowl of punch, and going round with the bowl "half resting on his abdominal protuberance," presented a glass to each of the brethren with due solemnity. He tells us also of a waggish poet, Joseph Green, of wit and talent, who made the procession of the Grand Lodge a theme of his merriment, and quotes some verses. Here is one stanza:

> "See, Buck before the apron'd throng,
> Marches with sword and book along,
> The stately ram, with courage bold,
> So stalks before the fleecy fold;
> And so the gander, on the brink
> Of river, leads his geese to drink."

It was in this "Long Hall," St. Andrew's Royal Arch Chapter was first organized. Here too assembled the "Northend Caucusses," so influential in those days. Political clubs here met, and here Samual Adams, John Hancock, and Doctor Joseph Warren often discussed public measures, and here the Boston Tea Party concocted their plans, and went forth as "Mohawks" to prepare for their famous "Tea Party;" many of whom were no strangers to St. Andrew's Lodge. They sung an old song, fragments of which Brother Moore has been enabled to rescue from oblivion. Daniel Webster alluded on one occasion at Andover, to the old Green Dragon as the "Head Quarters of the Revolution," and also to John Gray and Paul Revere. The Old South was called by the Patriots the sanctuary of freedom, and the Green Dragon by the Tories a nest of "traitors." The "Long Hall" was used by Benjamin Dearborn for an Academy — by others as a dancing school, and by Robert Sandeman as a *Sandemanian* Church.

Br. N. B. Shurtleff, M.D. followed Brother Moore's narrative with a minute history of the old Green Dragon purchase. With the acumen of a lawyer he traced the title from James Glover, in 1635, through numerous mesne conveyances to the deed given the Lodge of St. Andrew, March 31, 1764. Anecdotes pertaining to men of olden time, who once owned this property, throw much light on Shawmut in its early days, when hundreds of acres were immersed in the mill pond, where houses, and stores, and splendid railroad stations now adorn a large area, and when the town of Boston, a hundred years ago, contained about 16,000 inhabitants, and now is a city of a quarter of a million, with its phylacteries enlarged by annexation of Roxbury and Dorchester, under his administration for the third time as our able and popular Mayor.

He tells us the large and noble elms now fronting the Granary Burial Ground "were striplings of two years growth when this estate was purchased."

The Green Dragon Tavern was situated near Hanover Street, on what was once called Green Dragon Lane, now Union Street, on the left side, and in vicinity of the mill pond in the rear. The house, built of brick, was fifty feet front, and extended back thirty-four feet, with a large stable and outbuildings; in the second story was a large room called Long Hall, and with attic chambers. The bank being sloping, the rear was three stories; "the chimneys were substantially built on the side walls, and in the upper part was a railed walk. It was painted a dingy color, but within it was commodious and comfortable. It was located on a large lot, and the extensive yard in the year was a favorite play ground for the boys, near where Brother Moore in his speech remarked the young North Enders and West Enders often fought till repressed by the civil authorities. The name, said Doctor Shurtleff, thus arose: "In front of the building there projected from the wall an iron crane upon which was couched a Green Dragon. This peculiar mark of designation was very ancient, perhaps as old as the building itself. It was formed of thick sheet copper, and had a curled tail, and from its mouth projected a fearful looking tongue, the wonder of all the boys who dwelt in the neighborhood." When the building was taken down to enlarge the street, the Green Dragon sign disappeared and was irretrievably lost.

In 1828 a valuable building was erected on the premises. Prefixed to the celebration of this purchase is a perspective of this famous hostelry, where Warren's noble countenance, as he sat in the Grand Master's chair, illumined the Masonic Hall. It was prepared by the ingenuity of Doctor Shurtleff, and by those who once knew it, it has been pronounced a likeness, and is an ornament to this Centennial Memorial.

At the Annual Meeting of the Grand Lodge of Massachusetts, M.W. Grand Master William S. Gardner, recommended that at the next celebration of St. John the Evangelist, on the twenty-seventh of December, 1869, the hundredth anniversary of the installation of JOSEPH WARREN, the Revolutionary Patriot, be commemorated. R.W. Brothers John T. Heard, Sereno D. Nickerson, Charles W. Moore, W. Br. Samuel C. Lawrence, and R.W. Charles Levi Woodbury, in accordance therewith, were then appointed a committee of arrangements.

The twenty-seventh being Sunday, the twenty-eighth of December was substituted, when the Grand Lodge met in the Temple, and, after some stanzas were recited, the Grand Master made an eloquent Address on the occasion of this historic festival. It was a complete exhibition of the origin and progress and union of the Massachusetts and St. John Grand Lodges, in March, 1792. In this Address the patriotic virtues and lofty character of General Warren stand out in bold relief; it is a touching narrative of the death of this great man; one who, except when unavoidable, in all the numerous meetings of the Grand Lodge was never absent ; and even met the brethren on the fourth of June, 1775, but a fortnight before he was slain in the Battle of Bunker Hill — hardly, as it were, doffing the pure lambskin apron to don the sword. There is something chivalrous in his death, and full of deep memories to the Masons. He was three times buried, once among the rubbish of the battle-field where he fell; again, April 6, 1776, his remains were taken up, and on the eighth, with funeral solemnities in King's Chapel, and after an eloquent eulogium from Br. Perez Morton — afterwards a distinguished lawyer — under the direction of the Massachusetts Grand Lodge, D.G. Master Joseph Webb presiding, were conveyed to the Granary Burying Ground, and laid in the tomb of George Richards Minot, a friend of the family; whence they were removed to the Warren tomb, under St Paul's Church, and afterwards, August 3, 1855, deposited in the family vault in Forest Hill's cemetery. At the funeral the remarks of Brother Morton were striking and appropriate, and they awoke a profound sympathy in every masonic soul in that solemn assemblage. He alluded to the "great master builder of the Temple, who fell into the hands of ruffians." "We searched in the field for the murdered son of a widow, and we found him by the turf and the twig, buried under the brow of a hill." Such was the illustrious Warren.

> *"He gave his life at Freedom's call,*
> *The holiest sacrifice on earth;*
> *St. Andrew's Lodge, who wept his fall,*
> *Saw in his death a Nation's birth."*

Ninety-seven brethren sat down at the centennial feast in the banquet-hall in the Temple. Distinguished Masons were present, and eloquent speeches were made. A few are reported in the work, but we have no space for extracts. They came from R.W. John T. Heard and William Parkman, Past Grand Masters; from Br. Hamilton Willis, Rev. Br. James A. Bolles, D.D., Grand Chaplain, and R.W. Charles Levi Woodbury, who took the Chair on the retiring of the Grand Master.

In this work there is a list of fifty-two Past Masters of St. Andrew's Lodge, of whom eleven are now living: also, there is a long list of members, from 1756–1862; then come the Autographs of early members, and other matter. There is also a copious Chronology, pp. 267–290; but there should have been an INDEX; no history nor work of science is complete without it.

This work, in the arrangement, embellishments, and typographical skill, is one of rare excellence and beauty. In all these respects it is in advance of any similar or purely masonic publication. The plates are artistically executed, and are fine specimens of plate printing. They do great credit to the committee and printers.

We cannot close this review in a happier manner than in the following extract from the conclusion of the eloquent response of Brother Moore, already referred to, November 29, 1856: —

> "Masonry is indeed an universal Institution. History does not furnish its parallel. It exists where Christianity has not gone; and its claims will be respected even where the superior claims of religion would fail. It is never obscured by the darkness of night. The eye of day is always upon it. Its footprints are to be traced in the most distant regions, and in the remotest ages of the earth. Among all civilized people, and in all Christian lands, its existence is recognized. It came to our shores at an auspicious period; and it was here rocked in the cradle of Liberty by a Washington, a Franklin, a Hancock, and a Warren. Unaffected by the tempests of war, the storms of persecution, or the denunciations of fanaticism, it still stands proudly erect in the sunshine and clear light of heaven, with not a marble fractured — not a pillar fallen. It still stands, like some patriarchal monarch of the forest, with its vigorous roots rivetted to the soil, and its broad limbs spread in bold outline against the sky; and in generatians yet to come, as in ages past, the sunlight of honor and renown will delight to linger and play amid its venerable branches. And if ever in the Providence of God lashed by the storm and riven by the lightning, it shall totter to its fall, around its trunk will the ivy of filial affection, that has so long clasped it, still cling, and mantle with greenness and verdure its ruin and decay."

## MASONRY AND CHRISTIANITY.

[From Brother Poore's Address at Washington.]

WITH the evidences which Freemasons possess of the intimate relations which existed between primitive Christianity and the Mystic Order, they may quote to any professed religious teachers who ignorantly oppose them the words of Cyril, bishop of Alexandria, in the year 412: "These mysteries are so profound and so exalted that they can be comprehended only by those who are enlightened. I shall not therefore attempt to speak of what is most admirable in them, lest by discovering them to the uninitiated I should offend against the injunction not to give what is holy to the impure, nor to cast pearls before such as cannot estimate their worth." And he also wrote: "I should say much more if I were not afraid of being heard by those who are uninitiated, because men are apt to deride what they do not understand, and the ignorant, not being aware of the weakness of their minds, condemn what they ought most to venerate."

With Christianity, Freemasonry was introduced into Europe and Great Britain, where may now be seen, on an imposing cathedral, the identical signs and symbols which I have described as on the ruined temples of Egypt and of Greece, and at Jerusalem. Christianity had in turn availed itself of the mysteries, and woven into pagan rites the golden emblems of regenerated life. Do not think, brethren, that I would elevate Freemasonry to the equality of a rival with Christianity, or as necessary to the enjoyment of the inspiring truths of revealed religion. A man may be a good Christian, and yet be ignorant of Freemasonry; a man may be a bright Freemason, and yet not repent and believe — but Freemasonry is nevertheless the handmaiden of Christianity, aiding, assisting, comforting, and strengthening. We bow before the declaration of the Great Architect of the universe: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation." "Judgment, also, will I lay to the line, and righteousness to the plummet;" and we all endeavor, I hope, to make ourselves worthy of a place in that foundation, square to the line, and upright for the plummet.

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## SEALS.

"Seals are of great antiquity; they are, perhaps, older than the art of writing, and certainly preceded, for many ages, the invention of printing. Tubal-Cain, the son of Zillah, and in his line the eighth man from Adam, was the first artificer in brass and iron, and doubtless fashioned seals for the ante-diluvian patriarchs. Solomon had a seal of mystic form and devices, and the Arabians, to this day, attribute a talismanic influence to the seal of our ancient Grand Master. The seal has been used in all ages as a symbol of nationality and sovereignty, and is the most solemn evidence of the authenticity of legal as well as masonic transactions. No Lodge or intelligent Mason, anywhere on the globe, would recognize a Charter, Diploma, or Dimit, without the impression of the seal of the Grand or subordinate Lodge from which it purports to emanate. In requiring her subordinates, which were delinquent in that respect, to procure and use seals, this Grand Lodge but enjoined the observance of an ancient masonic usage. But the Grand Lodge did not indicate whether the seals were to be fashioned from metal, stone, or wood, This was left to the taste and means of the Lodges." — *Anon.*

## OUGHT A MASON TO SHIELD A BROTHER WHO HAS COMMITTED A CRIME?

Dear Brother Moore, — There is some diversity of opinion as to the duties and responsibilities assumed by gentlemen on becoming members of the Masonic Fraternity. It is true that there are very many branches emanating from the main stem of Masonry, important in themselves as leading to a knowledge of its principles and theories, and of special interest to the brethren in defining the true character of their relationship to the Institution and to their fellow-members, yet there are really but few of the principal attributes of Freemasonry necessary to be understood in giving direction to a Mason's course of action in the absence of any applicable regulation. Very many persons associating themselves with the Institution, pass its threshold without comprehending fully its privileges, and do not see how safely they are guarded from any act of over-strained or misapplied philanthropy. Indeed many, partially indifferent to the study of its science, pass from the theatre of life ignorant of its characteristics, and without having acquired any practical knowledge of its countless virtues. The Constitutions of Freemasonry have their source in principles resting in the bosom of Deity himself; an existence without origin, incapable of modification or restraint. Love, virtue, and beneficence find there an abiding home; an incentive to every motive, and vitality to every moral suggestion of the heart. Love is Masonry; virtue is Masonry; that which is right, proper, and noble, is Masonry. Follow any path in benevolence and honor, and you are within the circle which circumscribes the Mason's sentiments and governs his course of action.

Persons stimulated in their conduct by impulses from a source so pure and potent, knitted together by the strongest ties of brotherhood, and feeling that by the mystic tie there is a common interest of identification in pain, suffering, and pleasure, imagine a difficulty in answering the question heading this article, viz.: "Ought a Mason to shield a brother who has committed a crime?" But this is no intricate interrogatory. Taking the above-mentioned characteristics of the Order as a guide, the response of virtue, honor, and justice, will be promptly and emphatically given in the negative. Treason, murder, robbery, theft, and arson, are offences against the criminal laws, punishable by imprisonment or death. Should a Mason offend in either of these, or in any other of like character, he, by the act, severs the tie which imposes the duty upon his fellows to succor him in cases requiring personal intervention. So far from its being the duty of a Mason to divert the ends of justice by screening a brother from the consequences of his guilt, and thus become a *particeps criminis* to the act, subject to the same punishment under the law, and exclusion from the privileges and sympathies of the Institution, it is his duty to suffer the law to take its course, untramelled by his interference, be the consequences what they may.

As treason is enumerated among the penal offences, and possesses elements of various modifications, we may properly pause here a moment to dwell upon its different phases in this connection. Treason may be fostered in a conspiracy against the life of a monarch, simply to transfer the ruling power from one individual to another, without intending thereby to effect any change in the principles of the government itself, or by betraying the State into the hands of a foreign power. In either case, should such a conspiracy be participated in to favor a party or friend, with no political end in view, it may properly be classed as criminal treason, and as such, subjects the perpetrators to capital punishment. On the contrary, should such a design be executed to rid the people of a despotic oppression, and to effect a modification in the principles of government, it may be safely placed under the political head, and as such, afford a brother the right of extending to another the benefits of the Institution. Indeed, the latter phase of the subject bears so close an identity to rebellion that it is scarcely possible to distinguish between them. This being the case, the subject is rendered still more difficult of solution. Political revolutions are held as justifiable by the enlightened portion of the world, and rebellion held as admissible by the fraternity of Masons. They seem to be one and the same thing in kingly and imperial governments, and differ only in terms, in popular government, where the sovereign power rests in the people. Strictly speaking, the term rebellion can scarcely be appropriately used when applied to a revolution in a federal or confederate government. If there is a difference between revolution and rebellion, an athetical student may possibly discover the line separating the two political positions; but a benevolent heart would scarely pause to thread the labyrinth of such an investigation, were a hunted brother, accused of either offence, to approach him, seeking protection. He would at once, with open arms, take him to his bosom, and shelter him from heartless pursuers. In this act a Mason would be perfectly justifiable under the following old regulation: "That if a brother should be a rebel against the state, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being, they can not expel him from the Lodge, and his relations to it remain indefeasible." So, likewise, should a Mason shield a brother fleeing to him for refuge from the fanatical persecutions of any religious sect or society, whether such persecutions be sustained by a popular cry or state laws, or not.

The above paragraph is introduced to show that Freemasonry guards so very carefully the principles of its universality, ignoring entirely every feature of political partizanship, and religious sectarianism, that it is willing to allow the most liberal construction of its general regulations, in securing to its adherents a full exercise of their individual opinions, predilections, and natural inherent rights, while in Lodge fellowship. Freemasonry, therefore, stands committed to freedom of political sentiment and action, and to religious tolerance, without regard to country or sect. At the same time it emphatically discountenances the violation of any law, and reprobates criminal offences of every hue and character. In abhorring personal crime, it can justify no act by which the law may be deprived of its power to administer its just award. To construe the fraternal relationship which the brotherhood hold to each other as warranting a member to intervene between an offender of the law and its operation, would be to prostitute its most sacred principles of virtue and justice. The evil effects need not be reverted to here, but are allowable to show the criminal enormity of such a course. Its tendency would be to reduce the Institution to a band of outlaws, — criminal confederates, ready, under certain circumstances, either by stratagem or intimidation, if needs be, to defend their fellows from a punishment deserved, and which the safety and common weal of a community demand. If any principle or landmark in Freemasonry could be so distorted as to give credence to a doctrine so repugnant to the instincts of our nature and our conceptions of morality and virtue, the good repute now adorning its honored frontal, and revered by the pure, the noble, and intellectual of the land, would soon become a "by-word and a reproach."

There is scarcely a Mason who may or not habitually attend the meetings of the Lodge, but is aware of the tenacity with which any principle of honor and morality is guarded by the brotherhood. The sensitiveness of the brethren in protecting these delicate points, and in giving their advantages to their fellow-craftsmen, and the fastidious care with which they adhere to the spirit of those virtues, is well calculated to mislead them while seeking their duty to an erring brother. There are not a few of the brethren who believe that in fulfilling their obligations to the Institution, they are expected to shield a brother, guilty of any crime, if called upon by him, under the signals of distress, to do so. This is evidently an error, a fallacy, an infatuation, growing out of a morbid idea of masonic duty. A Mason who by his own wilful act places himself beyond the pale of the Institution, can claim none of its privileges, nor flee to the horns of its altars for protection. This fact, however, is not to be construed as extending beyond this masonic limit: A gentleman becoming a member of the Order is not thereby shorn of his attributes as a man. He may, in the premises, exercise his own pleasure in that direction, as an individual, but he is not required to do so by any obligation under the mystic tie. On the contrary, such a course would be viewed with disfavor.

It is proper to assist a brother in distress; to remember him in prayer; to admonish him of his errors; to aid a reformation; to give him good counsel, and to warn him of approaching danger. But these duties are only expected of a Mason towards a brother in good standing. The Institution exacts no duty from its votaries towards a brother, which is not morally right and lawful. There are instances on record in which the brethren refused to give a brother a masonic burial who had been killed in a duel, simply on the ground that in fighting a duel he violated the law. These are strong cases, illustrating very clearly the position which Masonry occupies on this question.

While a Mason deports himself with circumspection, and keeps himself within the bonds of fraternal propriety, he justly claims the respect and love of his fellow-craftsmen. All that is lawful and right may and will be done which can contribute to his happiness and prosperity. No slanderous report can be indulged or propagated to his prejudice or injury, particularly if the effect is to deprive him of a situation or impair his business. On the contrary, the brethren are to cherish his good name and guard his reputation, and, *all things being equal*, are to give him the preference over a profane, in appointments to office of honor and emolument. On this latter point there may be some difficulty in the minds of brethren who are members of a church which inculcates the principle "of preferring one another" in secular pursuits. Many hold their membership to the church as more binding upon them in this regard, than they do the duties imposed upon them by the fraternal admonitions of Freemasonry. Every one, more or less, concedes the superiority of the church of God, in all matters connected with the eternal interests of the human race, over all other institutions, it matters not how pure and elevated the moral precepts of such societies may be. The spiritual ties which knit together the hearts of its members, where true religion exists, can never be severed by time, nor weakened in the countless ages of eternity. The love of God, which cements the soul to beatified bliss, can not be circumscribed in its eternal comprehensiveness by a limit surrounding the most favorable system of ethics, however perfect they may be. Masonry, however, in its moral teachings, differing materially in many essential particulars from other institutions, can scarcely be classed as among the ordinary societies of the day. Although Masonry can not claim a divine origin, it nevertheless propagates every principle of the church militant, except that it is not the media of spiritual life. But in every other respect it is what the church is. Hence there should be no surprise felt when its devotees hesitate as to which of these two great engines of benevolence, devoted as they are to the moral advancement of mankind, possesses a preponderating influence in considering the claims of their respective memberships.

Therefore, between these two institutions "let every one be persuaded in his own mind," influenced entirely by the conscientious impulses of his own heart; but between all other institutions, Masonry can justly claim the preference. It is a happy reflection that in either case there is no restraint upon benevolent action. The sacred admonitions of one of our patron saints should stimulate all to love one another, whether in the Church or in Masonry. It is with the greatest veneration we behold that honored old man, bowed down with age, his snow-white locks floating in the breeze as he stands with his hands stretched in benediction, animated now with the same spirit of love which led him to a life of peril and sacrifice in his youth, with his physical energies fast declining, counselling the brethren from the warmth of his benevolent heart, — "My little children, let us not love in word, neither in tongue, but in deed and in truth."

Yours in fraternal love. D.

## RECORDS OF THE GRAND CHAPTER OF MISSOURI.

We are indebted to the courtesy of R.W. Br. Gouley, Grand Secretary, and avail ourselves of the occasion to tender our most grateful acknowledgments to him, for a copy of the printed proceedings of the Grand Chapter of Missouri, from its organization in 1846 to 1869, inclusive. They are contained in a volume of four hundred pages, which for the excellence of its arrangement, the beauty of its typography, and neatness of binding, is not surpassed, if indeed equalled, by any similar publication that has fallen under our notice. It is highly creditable to the good taste of Brother Gouley, under whose supervision it has been brought out, and to the excellence in workmanship of his printers. We are more gratified with the fine appearance of this volume, and the indications it affords of the past prosperity of the Grand Chapter, whose proceedings it contains, from the circumstance that it fell to our lot to install its first Grand High Priest, before the General Grand Chapter of the United States, at its Triennial Session at Columbus in 1846 — a thing of unusual occurrence, if not of doubtful propriety. We, however, were under orders, and sustained by high authority. Brother Gouley has our most sincere wishes that it may be his privilege and honor, to duplicate his volume at the close of another quarter of a century.

## DEATH OF BR. JOHN KNOWLTON.

It is with no ordinary feelings of sorrow that we are called upon to announce the death of this most excellent and estimable Brother. We have known him and been more or less, in times past, intimately acquainted with his masonic zeal, attachments and services, and we freely, though with a melancholy pleasure, bear testimony to his worth as a man and his faithful services as a Brother. He died at Portsmouth, N.H., on Monday, August 1, aged seventy-five years. We think he was a native of that city, and of which he was for many years a leading and influential mechanic. He was deacon of the North Church there forty years; was formerly for many years director in the Mechanics and Traders' Bank, and the Portsmouth Steam Factory, and held various municipal and society positions. He was most extensively known throughout the State as Treasurer for a long series of years of the

Grand Lodge of Masons in New Hampshire, and was always present at the annual communication of that Body, having been re-elected to office for over twenty consecutive years.

His funeral took place at Portsmouth on the third of August, the Rev. Dr. Whiting, of Kanesville, Wis., his former pastor, officiating. There were in attendance, the DeWitt Clinton Encampment of Knights Templars, officers of the Grand Lodge of the State, and Saint John's Lodge, of which the deceased was a member, in full attendance, and a large number of brethren of other Lodges. The Portsmouth Cornet Band led the funeral procession to the cemetery. Brothers John Bennet and Thomas Clapham, two of the oldest residents of the city, and members of the DeWitt Clinton Commandery, were among the mourners in carriages. Few men of the old town of Portsmouth have of recent years gone to their graves more deeply regretted, or whose memory is more highly respected.

## THE EARLY DAYS OF MASONRY IN AMERICA.

[Br. Poore's Address.]

OUR British brethren determined in the year 1685, under the direction of Sir Christopher Wren, then Grand Master of Masons, that thenceforth others than operative craftsmen might belong to the Order, and that all free-born citizens, worthy and well qualified, might be initiated. But the symbols and phrases of operative Masonry were retained, to be used in illustrating speculative Masonry—thus preserving the time-honored Mystic Rites to aid in the elucidation of great truths, and in leading to a proper contemplation of the mysteries of revealed religion.

It was this British speculative Masonry which was transplanted to the American colonies, not a century and a half ago, and made to some extent a social institution. The gentlemen of Maryland and of Virginia were delighted with this new "mystic tie," and the progress of the Fraternity hereabouts was encouraged by the coming of brethren in the King's regiments, sent here to war against the French and their Indian allies. It was in these provincial and military Lodges that Br. George Washington learned to love the Craft he afterwards adorned.

The revolutionary struggle commenced, and Freemasonry cemented with the life-blood of her noblest sons the foundations of the infant Republic. Peyton Randolph, Grand Master of Virginia, died while presiding over the Continental Congress, at Philadelphia, and Joseph Warren, Grand Master of Massachusetts, fought and fell on Bunker Hill. Some of the brethren who were among the first in the field to defend the liberties of their land, received a Dispensation under which they worked, and during the revolutionary struggle at least ten other military Lodges were formed. Among those who knelt at Masonic altars were those gallant generals, Brothers Harry Lee of Virginia, Sullivan of New Hampshire, Putnam of Massachusetts, Caswell of North Carolina, Ogden of New Jersey, Barton of Rhode Island, Gist of Maryland; and in the East, Washington, with his allies,—Lafayette of France, and Steuben of Germany. Truth bids me add the name of Arnold, who forgot his masonic lesson, turned a deaf ear to the teachings of St John, and followed the example of Judas. Alas! Bad men are to be found in every brotherhood!

## DEATH OF R.W. BR. B. B. FRENCH.

OUR readers generally throughout the country, to whom the deceased was either personally or by reputation known, will receive with deep regret the announcement of the death of this distinguished and estimable Brother, at Washington, D.C., on the morning of the twelfth of August, at the age of seventy years. We have not room in our pages the present month, for a suitable memoir of him, and are therefore limited for the present to saying that he had been a resident of Washington for forty years, during nearly the whole of which time he was employed in public business. He was formerly reading clerk, afterwards clerk of the House of Representatives, and subsequently Commissioner of Public Buildings, and at the time of his death, or very recently, filled some place in the Treasury office. As a Mason there are few brethren now living who have been more active, more zealous, or more distinguished. He was several times Grand Master of the Grand Lodge of the District, and Grand High Priest of the Grand Chapter of Maryland. He also served as Grand Recorder of the Grand Encampment, and of the Grand Chapter of the United States, and over the former Body he presided as Grand Master for a Constitutional term of three years. He probably delivered more public addresses on Masonic occasions, than any living Mason in the country, and has contributed by his pen largely to the literature of the Craft. He loved Masonry, and rightly appreciated its importance as an auxiliary in alleviating the ills and promoting the best interests of humanity. Being of an eminently genial temperament, he was never more happy than when in the midst of his brethren, laboring for the benefit of the Institution, or in the accomplishment of some good and benevolent work. His death is truly a loss to the Institution, which he so much loved, and so long and faithfully served. The funeral of the deceased took place on Sunday the fourteenth, and was largely attended by his Masonic brethren and fellow-citizens, white and colored.

## CENTENNIAL MEMORIAL.

WE have this month given up an unusually large number of our pages to a review of one of the most elegant masonic books ever published in this country or elsewhere, entitled "The Centennial Memorial of the Lodge of St. Andrew and the Massachusetts Grand Lodge." It is designed exclusively for the use of the members of the Lodge, and not for general circulation. Of its contents we have nothing at present to say. They are fully and ably described by the reviewer, a brother of high literary reputation and classical attainments, and whose long experience and labors in the fields of masonic learning, amply qualify him for a correct judgment. We may add, however, that one of the principal features in the work is the elegant oration of W. Brother Hamilton Willis, delivered at the Centennial Anniversary of the Lodge in 1856. It is a graceful and ably written composition, and will commend itself to the favor of its readers by its easy, flowing style, and extensive erudition.

## THE CUBAN PERSECUTIONS.

SINCE our last we have met with the following more full particulars of the cruel persecution of our brethren in Havana, then referred to, furnished by private parties, who have since arrived in this country from the island. We regret that the name of the principal sufferer is not given, that he might receive the personal sympathies of his brethren, for his courage and endurance.

Of the thirty Masons who were lately imprisoned in the Moro Castle, in Havana, charged with having held secret Masonic meetings, twenty were admitted to bail on the twenty-second of June. Those that were released were Spaniards, and their bail was given by Spaniards. The other ten Masons still incarcerated are Cubans, and now lie in the noisome dungeons of the Carcel de la Habana, the most noted jail in Cuba.

A short time ago one of the ten, whose name for his own sake we cannot publish, was taken from the Carcel and whipped and scourged with sticks to oblige him to tell what he knew about the revolution. But he, like a man as well as Mason, refused to do so. He was then put on bread and water, and enclosed in a dark cell, receiving nothing but bread and water, suffering as the victims of the Spanish Inquisition used to suffer in the fourteenth and fifteenth centuries. No money or influence could buy his infamous jailers to provide him any relief from his tortures and when at last he became sufficiently emaciated, they again brought him forth. This time they whipped him with a lash two yards long, and a whipstock two feet eight inches long, the man to whom the cruel office was delegated standing some four feet from his victim while administering the cruel blows. The punishment for his obduracy (or manliness) was done in private, and he alone can or dare tell the story.

After he had been beaten some fifteen or twenty minutes, when again asked to tell, he replied, "I would sooner be dead than speak of what my brothers have told me, or what I may have heard at our meetings; for it was done under an oath that no true Mason can disregard while living." His heroism, however, did not prevent his again being incarcerated, and he and the other nine Cuban Masons now lie in the Carcel de la Habana. They have written several communications to the "Masons of the World," but the letters have all been intercepted, and the prisoners are now hopeless.

## SWEDISH MASONY.

THE initiation of the Prince of Wales into a Lodge over which the King of Sweden presides, and in which the Crown Prince officiates as Deacon or Expert, naturally excited much interest in the minds of English Masons as to the Swedish Masonic System. It is probably known to most of our readers that the Swedish Rite differs from all others, and offers some remarkable peculiarities to the intelligent student who undertakes the labor of investigating the origin and progress of the Craft in various nations. Swedish Freemasonry has passed through many phases, and retains visible traces of all. Founded, in the first instance, upon the broad bases of the symbolic grades, and adhering strictly to the regulations of the Grand Lodge of England, we find that the latter body nominated the Count de Scheffer as Provisional Grand Master over the Swedish Lodges in 1735.

But in twenty years a change came over the the aspect of affairs. Germany, the cradle of mysticism, poured forth her legions of Masonic dreamers; philosophical enigmas and cabalistic utterances usurped the place and scorned the simplicity of the ancient Craft; theories and subtilties were interwoven into the fine old system of the Craft. The result being the obliteration for a time on the Continent of Europe of the true and genuine principles of Speculative Freemasonry. The ancient ceremony of initiation was merged in strange and horrible tests, dismal chambers, glimmering lamps, gliding phantoms — all were employed by the innovators to deepen, while in reality they destroyed, the moral impression made upon the candidates.

In France the Rite of Perfection arose, but from Germany proceeded the Rite of Strict Observance, which gave birth to many clumsy imitations of Freemasonry. Baron Hund is believed to have originated the degrees of the

Strict Observance, and they appear to have been based upon the theory that the Ancient Knights Templars were the only true Freemasons — a very plausible supposition, and one which commended itself especially to the noble and high-descended.

In the writings of Werner we obtain more than a glimpse of the dramatic doings of the German Templars — initiations in cemeteries, where collosal skeletons and ghastly skulls appal the neophyte; where weird voices are heard and horrid shapes flit around, casting a momentary phosphoric glare over the darkness of the scene. Such were the main concomitants of the new system, and it spread rapidly through Europe.

Sweden embraced the rite of Strict Observance with ardor; but this was afterwards modified by Count Zinnendorf, who incorporated in its ceremonies several of the mystical lectures of the celebrated Swedenborg. The degrees have been scarcely altered since his time, and are now conferred in the following order: — First, the three grades of Symbolic or St. John's Masonry, the fourth grade being elect-Master or Fellow Craft of St. Andrew. Then the Scottish Master of St. Andrew, which entitles its members to civil rank in the kingdom. The sixth is the Knight of the East, in which the New Jerusalem and its twelve gates are represented. The next in order is the Knight of the West, or the True Templar-Master of the key; the jewel of this grade is a triangular key with five red rosettes, which refer to the five wounds of the Saviour. The Knight of the South, also known as "Favorite Brother of St. John," is the eighth degree; the jewel is a red cross, attached to a white ribbon, on which is embroidered the initial letters of the words, *Venite versum.* The ceremonies of this grade resemble those used by the Alchymists or early Rosicruceans. The ninth degree is called the "Favorite Brother of St. Andrew," and clearly shows the derivation of the whole system from the *soi-disant* Scottish degrees, promulgated so freely throughout the world during the eighteenth century. The three highest degrees are those of the "Brethren of the Red Cross," who are divided into three classes, thus: Members of the Chapter, Dignitary of the Chapter, Reigning Grand Master — a dignity enjoyed only by the King himself, who is styled the "Vicar of Solomon." The members of these three classes compose what is termed the "Illuminated Chapter," and no one can be admitted a grand dignitary unless he can show four quarters of nobility.

On the twenty-seventh of May, 1811, King Charles XIII. instituted the Order which bears his name, and decreed that its decorations and privileges should be restricted to Freemasons. In the original statutes, the King said: "To give to the Masonic Society an evidence of our gracious sentiments towards it, we will and ordain that its first dignitaries, to the number that we may determine, shall in future be decorated with the most intimate proof of our confidence, and which shall be for them a distinctive mark of the highest dignity."

Of this illustrious Order, the King of Sweden is perpetual Grand Master, and the number of Knights is limited to thirty — three being ecclesiastics. The badge is a cross of four points — ruby red, with a golden border, surmounted by the regal crown, and it is worn pendant to a red-watered ribbon. The heir-apparent to the British Throne was admitted a member of this select body in the beginning of 1869.

From the rapid sketch which we have thus given, it will be seen that Freemasonry in Sweden, although it differs considerably from the system recognized by the Grand Lodge of England, is entitled to our warmest consideration and respect, and if a closer assimilation in the Ritual of the two Grand Bodies could be obtained, it would cement a permanent union between English and Swedish brethren. His Majesty, the present King, we are informed on high authority, is anxious to effect this desirable consummation, and His Royal Highness the Prince of Wales is also greatly interested in promoting a *rapprochement,* not only between the two Grand Lodges, but between the Illuminated Chapter and the governing bodies of certain English high grades. A deputation from the Supreme Grand Council 33° is charged with an important mission upon this subject to Stockholm, and we trust their labors will result in the spread of the genuine principles of the Ancient and Accepted Rite in the Swedish Kingdom. In any case we are glad to hail the interchange of fraternal courtesies between English masons and their brethren in Sweden, whose ceremonies and practices have hitherto been but little studied or understood. — *London Freemason.*

## GRAND ORIENT OF FRANCE.

We have received a copy of an official balustre, issued by Ill. Br. Josiah H. Drummond, Sovereign Grand Commander of the Northern Supreme Council, embodying the action of that Body at its recent session at Cincinnati, suspending and forbidding all Masonic intercourse between American brethren of the Scottish Rite and the Grand Orient of France, as a consequence of the recognition by the latter Body of the spurious Supreme Council at New Orleans, with the particulars of which our readers are already acquainted. The circular also recognizes the Supreme Council of France as the only legitimate governing Body of the Scottish Rite in that country and its dependencies. We regret that we are not able to give the balustre entire.

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We understand that the Ill. Br. Ernest Frolich, Chevalier de l'Ordre de Wasa, has been again entrusted with a Masonic mission to this country by H.M. the King of Sweden; and that one of the first results of his negotiations is that Captain N. G. Phillips, Grand Treasurer-General, and other members of the Supreme Grand Council 33°, are about to proceed to Stockholm on a visit to King Charles John, by whom they will be lodged and entertained in the Royal Palace during their stay in the Swedish capital. — *London Freemason.*

## ST. ANDREW'S LODGE SUMMER FESTIVAL.

St. Andrew's held its Annual Summer Festival at Echo Grove, West Lynn, on Saturday, the sixth of August, and was attended by the members and their families, including the children — for the latter of whom, the ladies and children — the occasion was particularly designed. The grove is one of the most beautiful and picturesque in this vicinity, and is provided with all the appurtenances usual and necessary for the enjoyment of the "young people," — and all are *young* at such times. The arrangements were under the direction of a committee of the Lodge, and were successfully carried out; and when we add that our estimable brother J. B. Smith, the unrivalled caterer of this city, had the unlimited control of his own department, all acquainted with his facilities, good taste, judgment, and liberality, will readily understand that in this respect there was no deficiency. We believe the general decision of all present was that the occasion was one of unsurpassed enjoyment and pleasure.

## THE LAST LODGE.

[The National Masonic Hymn of Saxony, always sung before closing of the Lodge.]

When the last of the stars, dimly flashing,
Sees old Time to its end hasten on,
When planets to ruin are dashing,
And the sun's light is pallid and wan;
Through the halls where the Masons are founding
Their Temple, majestic and grand,
Shall be heard that last cry, loudly sounding;
Hasten, brothers! the morn is at hand!

East and West, North and South, through all nations,
The work at that call will have ceased,
And the brethren, observing their stations,
Shall look in calm faith to the East;
Joining hands over valleys and highlands,
Where each stands, in the land of his birth,
Shall be seen, o'er all continents and islands,
But One Lodge on the face ef the earth.

To the Master's stern voice loudly crying, :
Have the Masons obeyed My commands ?
Comes the voice of the craftsmen, replying:
Look with grace on the work of our hands!

In our feeble and poor earthly fashion,
We have sought to hew out the rough stone;
Let the depths of eternal compassion
For the faults of our labors atone!

What's the hour? cries the voice of the Master;
They answer: Low Twelve, but behold,
The rays of Thy morning comes faster,
To our eyes all its glories unfold!
At His nod see all the veils rent asunder,
And, while earth sinks to chaos and night,
'Mid loud peals of the echoing thunder,
Shall the brethren be brought to pure light!

## DEATH OF THE GRAND MASTER OF DENMARK.

We regret to learn from the *London Freemason*, that M.W. Br. Jacob Christian Cosmos Brastrup, the Grand Master of Denmark departed this life at Copenhagen, on the afternoon of Monday, the eleventh of July last. Br. Brastrup occupied the position of Privy Councillor, and was also the Minister of Justice and Public worship for the Danish Kingdom. He was chosen Grand Master of the Masonic Order in succession to his late Majesty, King Frederick VII., and ruled the Craft with great judgment and success. M.W. Br. Brastrup was, we understand, a member of the Lodge "Cebus Frederici VII.", at Copenhagen, and his loss is one which will be profoundly felt by the Danish brethren generally, who entertained for their lamented deceased Grand Master the warmest sentiments of affection and esteem.

## AN IMPOSTOR.

We are requested to caution the Lodges and brethren against the impositions of a swindler: a small, red-faced person, about forty years of age, and limps. He has a wife with him. He was at Columbus, Ga., in July, and has since been heard of at Wilmington, N.C., and Washington, D.C., on his way north. He appears to be an accomplished rascal, and has been quite successful in his depredations on the Fraternity. Any information respecting him will be thankfully received by M. M. Moore, Columbus, Ga., who will attend to his case.

# MASONIC CHIT-CHAT.

SANDWICH ISLANDS.— We are gratified to learn that the old Honolulu Chapter of R.A. M. has recently been revived under a Dispensation from the Grand High Priest of the Grand Chapter of the United States, with a fair prospect of success.

CHINA.—M.E. James M. Austin, General Grand High Priest of the United States, has granted a Dispensatton for the first Chapter of R.A. Masons to be held in Shanghae, Empire of China, to be named Keystone Chapter, No. 1. The petitioning members belong to a Lodge in Shanghae, working under a Warrant from the Grand Lodge of Massachusetts. The following are its first officers: W. C. Blanchard, H.P.; James Oliver Pendleton, K; Joseph L. Hammond, S. The Dispensation is dated July 27, 1870.

THE Grand Master of Missouri overruled a decision of the Grand Lecturer, that "a Lodge could not be opened in the Third Degree without first opening it in the two preceding Degrees," and was sustained by the Grand Lodge.

THE Grand Chapter of Connecticut does not consent to the proposition to make Past Grand High Priests of State Chapters permanent members of that Body. We do, because we think it would add to its dignity and strength, by interesting in its behalf an increase of the best talent of the branch of the Order it represents.

IN Nevada, a candidate having lost his index finger, cannot be initiated. Nonsense.

ANY Brother using the printed cypher-ritual fashionable in some parts of the country, should be expelled from the Institution at once.

IN North Carolina any Brother may be expelled for wilful disobedience of summons. Right.

A NOBLE ACT OF CHARITY.—The Brethren of Rio Janeiro are doing a noble work, as follows:—Lodge La Descricao, on the occasion of installation of its officers, has purchased from slavery seventeen young girls of color. Several other Lodges have already followed this example, and a society mainly, but not exclusively, composed of Masons, has been established with the object of releasing young slaves, particularly females. This is a realization of one of the noble objects of Freemasonry.

BROTHER CHARLES MCCLURE died recently at Ingersol, Canada, aged 112 years, 10 months, and 22 days. He was born in Ireland. He was made a Mason in the country of his birth, in 1775. He died a member of St. John's Lodge, at Ingersol. He had been a Mason ninety-five years, and was probably the oldest Mason in the world. Ten Lodges united in the solemnities of his burial. The deceased must have been initiated when eighteen years old, which would not then have been an unusual case.

M. M. POMEROY.—Mr. George E. Perine, who is said to be the best steel engraver in the country, is engaged on a portrait 19 by 24, on steel, of this celebrated writer and politician—widely known from his position as the eccentric and dashing editor of Pomeroy's Democrat, New York. It is designed to be the finest specimen of steel engraving ever produced in this country, and will be sold at the low price of two dollars a copy, or given as a premium to any person who shall send three new subscribers for the paper named, which is published at two dollars and a half a year. C. P. Sykes, New York, is the publisher.

THE New York Courier says,—"R.W. Br. Charles W. Moore, in the July number of the Freemason's Magazine, has given a splendid article on the subject of the 'Persecution of Masons in Cuba.' We are only sorry our space prevents its transfer to our columns."

WE regret to learn that some ambitious brethren in Vermont, are encouraging the introduction into their State, of the foolish imposition known as "Memphis Masonry,"—an imposition that has been scouted and denounced by every Grand Lodge in the world, who have thought the thing worthy of their notice. The next move will probably be the introduction of *woman masonry.* They are kindred swindles.

BR. JAMES RICE.—The funeral of the late Br. James Rice, Register of Deeds, who died in this city on the eleventh of August, aged sixty-two, took place at Trinity Church on Sunday, the fourteenth, and was attended by St. John's Lodge and the De Molay Encampment of Knights Templars, of both of which Bodies the deceased was a highly beloved member.

READ IT.—We invite the attention of our readers to the able article by our correspondent "D," in preceding pages, on the question, "Ought a Mason to shield a brother who has committed a crime?" The subject is one of vital importance to the best interests of our Institution, and it is treated with distinguised ability by our correspondent. A misapprehension of the duty and obligation in the particulars referred to, has not unfrequently led to serious and embarrassing consequences. We need not particularize, but recommend the article to the careful perusal of all our readers, but particularly the younger members of the Fraternity.

DEATH OF ILL. BR. JAMES PENN.—We learn from a circular just received from Ill. Br. Albert Pike, Sovereign Grand Commander of the Southern Council, 33°, (which, if we could spare the necessary space, we should be pleased to reproduce in our pages,) that this distinguished brother died at his residence near Memphis, Tenn. on the twenty-first of July last, "leaving to his children an honored name, and to his Masonic brethren an illustrious example of fidelity and devotion to the great principles of Freemasonry." He had filled the office of Grand Master in Alabama and Tennessee, and was Lieutenant Grand Commander of the Southern Council.

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THE

FREEMASONS'

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## GRAND LODGE OF QUEBEC.

THE following paragraph, from the leading article of the *London Freemason* of August 13, has been sent to us, with the request to give it a place in our pages:—

"We have great pleasure in publishing the following extracts of the recognition of the Grand Lodge of Quebec by several American Grand Lodges, and we rejoice to find that a movement so just in its origin, and temperate in its progress, is rapidly approaching the goal of a merited success. The brethren of Quebec may rest assured that the ill-advised action of the Grand Lodge of Ireland, in attempting to ignore the legality of the Quebec Grand Lodge, meets with neither the sympathy nor the support of the English Craft, although a formal expression of opinion to that effect has not been pronounced by the Grand Lodge of England."

We should very gladly unite with our London Brother in rejoicing in what he esteems to be "a movement so just in its origin, and temperate in its progress, and rapidly approaching the goal of a merited success," as would be the termination of the unhappy difficulties which have arisen among our brethren in Canada, if we could see any plausible reason for so doing; but, at present, such a desirable consummation appears to us to be as remote and unapproachable as at any previous period of its history. The subject was before the Grand Lodge of Ontario, or Canada, at its recent annual communication, and was discussed with much animation, and, if report be true, an unnecessary amount of acrimony, and was finally decided adversely to the claims of the new Grand Lodge of Quebec. This vote necessarily leaves the controversy in continuance for at least another year. We regret the action of the Ontario Body, because we believe the result will be to widen the breach, and intensify the asperity and unfraternal feeling already too manifest between the parties: while we also believe that it is injudiciously deferring a result, whatever its merits may be, which has been forced upon it by circumstances beyond its control, and which it is safe to regard as a foregone conclusion. The new Body is too strong both in numbers and respectability, and is too ably sustained at home and widely countenanced abroad, to readily yield what it honestly believes to be its logical and lawful rights. It has already been recognized by many of the most respectable Grand Lodges in this country, while others are holding the subject in abeyance, in the hope that the parties may ultimately accommodate the matter between themselves. It has also a strong party in England, and the probability is that the mother Grand Lodge of that kingdom will, before the year expires, enroll itself on the side of those of its sister Grand Lodges here which have accorded it their countenance.

As indicating the views entertained by one, at least, of the recognized Grand Lodges in the "Dominion," we give the following extract from an able report on the subject adopted by the Grand Lodge of Nova Scotia at its annual communication in June: —

> "In reviewing the whole subject, your committee has come to the conclusion to recommend a full and unqualified recognition of the Grand Lodge of Quebec as the supreme governing Masonic Body in that Province.
>
> "Were any other recommendation presented, they feel that this Grand Lodge would be placed in a false position, especially as regards jurisdiction; and recognizing, as they do, the unalterable principle of the right of each of the four Provinces comprising (under the British American Act) the Dominion of Canada to govern masonically within their own territorial limits. They hold, therefore, the position assumed and claimed by the brethren in the Province of Ontario in exercising jurisdiction over the Province of Quebec to be utterly untenable and contrary to every principle of masonic jurisprudence within the knowledge of your committee. Your committee have no desire to lengthen their report by statements of opinion upon the application of this case to every known principle of masonic law. Recognized and standard authorities are so explicit upon a subject thoroughly and carefully investigated, until resulting in conclusions acknowledged by the Grand Lodges of the world to be correct and proper, that it would be a work of supererogation, on their part, to attempt to do so, further than, in this connection, to express their firm conviction and belief that each of the four Provinces (confederated politically) have exclusive jurisdiction in that Province, and that any Lodges chartered and existing by any other authority whatever, must be declared irregular, and the members clandestine."

The adoption of this report, and the unanimous recognition of the new Body, which followed by a sister Grand Lodge so closely allied to it in location and interest, is of more importance, perhaps, than any similar action by any Grand Lodge in this country would be, as showing that the controversy is extending, locally, in a way which, if not checked, must ultimately disturb the peace and prosperity of the Order throughout the whole Dominion. And this is a probable result, which should receive the careful and fraternal consideration of all the parties to the controversy, and lead to a final and amicable adjustment of their difficulties, even at the sacrifice of some personal or sectional prejudices.

We understand that there are, at the present time, forty-one Lodges working within and acknowledging the jurisdiction of the new Grand Lodge of Quebec, besides seven Royal Arch Chapters and two Encampments of Knights Templars, which are also located in the district, and in sympathy with it.

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## A. AND A. RITE IN CALIFORNIA.

We learn from the *Masonic Mirror*, at San Francisco, that there are now nineteen chartered Bodies of the four divisions of the A. and A. Rite in existence in California, and that several have recently been organized in Oregon, and all are in a prosperous condition. The first Body of this Rite established in California was California Lodge of Perfection, No. 1, at San Francisco, in 1866, and is still in a healthy condition, having the names of some of the most distinguished Masons in that city on its roll. The next was Pacific Lodge of Perfection, No. 2, at Marysville, organized in the same year, as was also Palestine Lodge, No. 3, at Sacramento. There are also Lodges of Perfection at Grass Valley; Placerville; two at San Francisco; one at Stockton; one at Vallejo; one at Petaluma; and another at Woodland. In addition to these, there are four Councils of Princes of Jerusalem: one at Sacramento; one at Grass Valley; one at Placerville; and one at San Francisco. There have also been established Chapters of Rose Croix at Sacramento, Grass Valley, Placerville, and San Francisco;

and two Councils of Knights of Kadosh at San Francisco and Sacramento.

Our Brother of the *Mirror* says, "the pre-requisite to become a Scottish Rite Mason, is to be a Master Mason in good standing in the Lodge of which the applicant is a member, and owing due allegiance to the Grand Lodge of the State; none others can become members of the Scottish Rite, and suspension or expulsion in Blue Lodge, deprives the delinquent member of all rights and honors and privileges in the Scottish Rite until reinstated in the Blue Lodge below."

## GRAND LODGE OF ENGLAND.

WE are indebted to the politeness of Br. Hervey, Grand Secretary, for a copy of the Proceedings of the Grand Lodge of England, at its Quarterly Communication holden at Freemason's Hall, London, in June last. In the absence of the Grand Master, the Earl of Zetland occupied the chair, assisted by the Provincial Grand Master for Cambridgeshire, and the Earl of Carnarvon, Deputy Grand Master elect, and the other officers of the Body.

After the transaction of some local business the Installation of the new Deputy Grand Master took place as follows — the brethren standing to order while a prayer was offered by the Grand Chaplain.

The R.W. Br. THOMAS HENRY HALL, Provincial Grand Master for Cambridgeshire, acting Deputy Grand Master, by command of the M. W. Grand Master, then administered the obligation to the Earl of Carnarvon, the Deputy Grand Master, who was afterwards invested and placed in the Chair, as the Acting Grand Master, by the Earl of Zetland, P.G.M.

"Whereupon, SIR ALBERT W. WOODS, *Garter*, Grand Director of Ceremonies, proclaimed the Right Honorable Henry Howard Molyneux, Earl of Carnarvon, Baron Porchester, of Highclere, in the county of Southampton, one of Her Majesty's Most Honorable Privy Council, &c., &c., &c., Deputy Grand Master, and his Lordship was saluted in ancient form."

The usual Boards of Management were then elected, and the Report of the Board of Benevolence was received and adopted, from which it appears that that Board distributed to petitioners for relief during the months of March, April, and May last, £1,509, or about $7,500, which, in view of its other magnificent charities, is most creditable to the Grand Lodge.

A pending motion offered at the previous Communication, for the appointment of a "committee of inquiry into the merits of the various systems of working," with a view to a greater uniformity among the Lodges, was discussed and finally rejected, mainly on the ground that whatever the existing differences may be in reference to the *Lectures*, there is a sufficient uniformity in the *Work* and ceremonies, for all practical purposes, and that any attempt to go beyond this would be attended with great difficulties and dissatisfaction among the Lodges. The decision was undoubtedly wise. Verbal uniformity, if at all attainable, can never be more than temporary, even in much smaller Grand Lodge jurisdictions than that of England. The experiment has been often tried in this country, and as often failed. Uniformity of ceremonies, and in all the essentials, is more easily attainable, and should be insisted upon as absolutely necessary for the maintenance and unity of the Institution.

The proposition for the purchase of an organ for the use of the Grand Lodge at an expense not exceeding $3,000, was submitted, and after debate was carried. The objections to the motion were, first, that the Grand Lodge could not, just at this time, well afford the expense; and, secondly, that a less expensive organ or harmonium would answer the purpose intended. It was also contended that as the organ would be but seldom used, and then only for a few minutes at a time, it would be continually getting out of order and speedily become deteriorated from this cause. The objections were, however, finally overcome, and the organ ordered, as stated.

The contributions of the Lodges to the Fund of Benevolence for the months of January, February, and March, were a little over $9,000; and the amount received for registering fees and certificates, was about $9,500.

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GENERAL Robert Anderson, the hero of Fort Sumpter, is dangerously ill and, we hear it whispered, almost in destitute circumstances in Europe. This is a disgrace to our Government. General A. is a perfect model of the Christian soldier, and has become poor in earthly goods, through loss of health in serving his country. He is a devoted, faithful Freemason, and a worthy Knight Templar. It is pleasant and gratifying to think how generously many of our prominent soldiers have been provided with houses and lands, and bonds, but all this only makes this injustice to Anderson the more glaring and odious. — *Loomis Journal.*

## DISTRICT CONVENTIONS, 33°.

By a regulation of the Supreme Council for the Northern Jurisdiction, adopted soon after the union, the power of conferring the Degree of Sovereign Grand Inspector-General was limited to that Body when assembled in annual session. This regulation, on trial, was found to operate unfavorably upon new candidates, who might thereby be delayed in their initiation for an entire year after their admission, and even then, in many cases, be subjected to the necessity of travelling a thousand miles or more in the accomplishment of their object. At the late session of the Body in Cincinnati, this regulation was so modified as to authorize the Deputies, under the authority of the M.P. Grand Commander, to call conventions of the Inspectors within their respective districts, and therein to confer the degree on candidates who had been previously elected to receive it by the Supreme Council. The first of these conventions, of which we have any information, was held at Newport on the evening of the 24th of last month, under the presidency of Ill. Br. N. H. Gould, Deputy for the District of R.I., when the 33° was formally conferred upon Ill. Br. James B. Brayton of that place, in the presence of a sufficient number of brethren of the grade. At the conclusion of the ceremonies, the members of the convention, with the principal members of the Rhode Island Consistory, 32°, as guests, on the invitation of Ill. Br. Brayton, repaired to the Aqiudneck Hotel for supper, where they passed a pleasant hour in social festivity and enjoyment. The occasion was an agreeable one, and well calculated to interest and encourage the brethren of the district in the good and beneficent work in which they are engaged. The visitors were cordially received and hospitably entertained. Not having been in Newport for several years — indeed, not since it has attained to its great notoriety as a fashionable watering-place — the visit was personally one of the highest gratification. Through the politeness of Br. Brayton, we were afforded an opportunity of viewing all the prominent points and localities of the town, and of seeing something of the outside enjoyments of fashionable life. We have seen something of this in other parts of our own country and in foreign lands, and the impression left on our mind is, that Newport, as a "fashionable watering-place," in its natural beauties, its peculiar adaptation, its splendid beach, mild atmosphere, beautiful drives, and elegant structures, is without a rival, either at home or abroad.

Of course all our district conventions cannot be held at Newport, but each district has its own extrinsic points of interest, and whether these be attractive or otherwise, we are well assured that these periodical assemblies, under proper management, cannot fail to afford the brethren sufficient compensation for their attendance, while we are equally assured that they may be made important agencies in the growth and prosperity of the Rite. The members of the grade, however, more especially in the district where the convention is held, should feel it a duty, if not an imperative obligation, to obey the summons of their Deputy, when received; and if, as in the foregoing case, the members of the grade in the neighboring districts were invited to be present, the interest and value of the occasion would be increased.

## FRANCO-PRUSSIAN WAR.

In our last issue we noticed a movement by the German Lodges of this country, having in view the collection of funds for the relief of disabled soldiers of that nationality — being members of the Masonic Fraternity — and the families of such as have fallen, or are suffering from the effects of the cruel and lamentable war now raging on and near the banks of the Rhine. We have since received an official communication from the M.W. Br. Babaud-Laribière, Grand Master of the Grand Orient of France, dated at Paris, the 8th of August last, addressed "*A toutes les Puissances Maconniques, a tous les Ateliers, a tous les Macons*," in which he warmly appeals to the sympathies of benevolent masonic brethren everywhere, and invites an international masonic subscription for the relief of the suffering and their families, without distinction of nationality. The Grand Orient has started the subscription with 3,000 francs, to which the members have, individually, added 11,000. The Council of the Grand Orient have also established a hospital (ambulance) at the Masonic Hall, 16 Rue Cadet, Paris, under the charge of a large and responsible committee, of which Br. D. St. Jean is president, and to whom communications may be addressed.

There are no French Lodges in this jurisdiction, but there are quite a number in other States, and there are more or less French brethren in all of them. This appeal, however, is not made exclusively to brethren of any nation, but to the Fraternity at large, and in behalf of unfortunate members and their families. Beyond this fact, Masonry does not stop to inquire. She cares nothing for the nationality, language, or race, of her suffering children. It is sufficient for her to know that they need her assistance. In this broad view of the subject, and entertaining no doubt that any contributions which may be made will be wisely and impartially appropriated, we commend the appeal to the favor of the Lodges and brethren of America. We presume the French Consuls in this city and New York would very willingly take charge of any contributions that might be entrusted to their care, or they could be forwarded directly to the Grand Master at Paris.

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## THE LATE BR. BENJAMIN B. FRENCH.

The Supreme Council for the Southern Jurisdiction held a "Lodge of Sorrow" at Washington, D.C., on the 23d of August last, in commemoration of the death of the late Ill. Br. Benjamin B. French, Lieutenant Grand Commander of that Body. The exercises took place at the Metropolitan Church, and were conducted by the Sovereign Grand Commander, Ill. Br. Albert Pike, according to the Ritual of that Council. The attendance of Masonic Bodies and brethren of the various grades, and citizens generally, more than filled the space chosen for their accommodation. The ceremonies were solemn, august, and impressive beyond anything we recollect to have read as having taken place on any similar occasion. The address of the Grand Commander was appropriate, eloquent, and feeling, as was the biographical sketch, by Grand Secretary Mackey, which followed, and did ample justice to the character and labors of the deceased. We should be pleased to quote liberally from both these excellent productions, did our space permit. In concluding his remarks, Br. Mackey cited the following beautiful dirge (written by the deceased some years ago), as appropriate to the occasion: —

List to the strokes of the bell —
High Twelve!
Sweet on the ear they swell
To those who have labored well —
And the Warden's voice is heard;
From the South comes the cheering word,
"In the quarries no longer delve."

Again, 'tis the Warden's call —
"High Twelve.

"Lay aside gavel, hammer, and maul;
Refreshment for Craftsmer all
By the generous Master is given
To those who have cheerfully striven,
"Like men, in the quarries to delve."

There is, to each morsal's life,
High Twelve!
In the midst of his earthly strife —
With earth's grovelling luxuries rife —
The voice of the Warden comes,
Like the roll of a thousand drums,
"In earth's quarries no longer delve."

List to the tones of the bell —
High Twelve —
As if from on high they fell,
Their silvery echoes swell;
And again the voice we hear,
As if from an upper sphere,
"Hence for heavenly treasures delve."

There shall ring in the world of bliss
High Twelve!
When relieved from our work in this —
If we've lived not our lives amiss —
The Master shall call us there,
Our immortal crowns to wear,
No more in earth's quarries to delve.

Thus speaks our brother from the tomb. For him, "High Twelve has struck. The Master has called him from labor, and now he wears his "immorral crown."

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## STRASBURG.

The following brief description of the Cathedral of Strasburg, which has recently been partially destroyed by the Prussian army, is given in the London *Freemason's Magazine*: —

"The Cathedral of Strasburg, and, above all, its tower, begun in 1277 by the architect Ervin, of Steinbach, is a masterpiece of Gothic architecture. This edifice, as a whole and in detail, is a perfect work, and is worthy of admiration: it has not its equal in the world. Its foundation has been so solidly planned that, notwithstanding the fragile appearance of its open work, it has resisted, even to the present day, storms and earthquakes. This prodigious work spread, far and wide, the reputation of the Masons of Strasburg.

## FOR OUR LADY READERS.

On one of those fine summer evenings which have been so frequent lately, we sought rest and change of air under the hospitable roof of a dear friend and brother, who resides near the Neeshamony before it outflows into the river Delaware.

It was a lovely night: the stars were bright; the sky cloudless; the air fresh and invigorating; and we were induced by some ladies and gentlemen, who, like ourselves, were guests, to walk and enjoy the freshness, and hear the voices of the night, learn and listen to the joyous music which innumerable living things were giving from their tiny unseen homes.

It fell to our lot, lame as we are with gout, to have for a companion a sweet, charming, artless woman, whose bright eyes, quick perceptions, cleverness, and cultivation made us in our old age young again. Very soon after the walk began, she archly asked if it was true that we were a Mason. We propose to give the dialogue as near as we can now remember it.

"My child, why do you ask that question?"

"Oh, because I do so want to know all about Masons, and Pa tells me that he cannot give me any information."

"Then your father is a Mason, is he?"

"Yes, I think so."

"Why do you think so?"

"He stays out late every now and then, and he says he was at the Lodge."

"Is that the only reason you have for thinking so."

"He often talks about Masons, and from what he says, it appears that he knows all the Masons do."

"Well now, tell me, what do you wish to know."

"I want to know the secrets, all the Masons do in the Lodge, what they say, and how they do."

"Well, my child, you could not understand the secrets if I told you."

"Yes, I could, if you would explain what they are."

"Will you let me ask you a few questions before undertaking to tell you the Masons' secrets? It may enable me to make you understand them better.'

"Yes, certainly, sir, and I will answer them if I can."

"Did you ever in your young, bright life feel a vague, undefined, but powerful influence, which exercised over your thoughts and actions a spell, which made you at times happy and then taciturn, joyous and desponding by turns, the central object of all your reflections being some one whom you had more or less frequently met in society?"

"Oh, I know exactly what you mean; but I won't tell you any of my secrets. You are not my father confessor, and of course I won't confess to you."

"Pray, my child, why will you not answer my question, yes or no. Surely there is is no telling your secrets by just giving a reply to that one question."

"Oh, yes, there is. If I say I have felt what you describe, then you will say I have been in love, and that is a secret I won't tell."

"Do you admit, then, that simply answering a question is divulging the secrets of your heart, shut up as they are in that holy temple, and guarded by your modesty, loveliness, and discretion."

"Yes, to certain extent it would be telling my secrets, or those of any lady; for if she admitted she had these feelings, the reason is obvious, and no one ever lived as long as I have, and not been under that spell as you describe it."

"Then you, who have lived so long as you say, must have been under this spell, for you certainly cannot be an exception to your own rule."

"Now that's not fair for you to put such a construction on what I said."

"Why, my child, you said it thoughtfully, did you not?"

"I said it in answer to what you said."

"Am I then not to believe it, only because you said it in reply to my remark? What test is to be given in mutual conversation as to the real opinions uttered, if the replies are not the thoughts of the speaker?"

"Oh, you are mixing up things so. You bother me, and I will say more than I intended to."

"Darling child, I don't wish to bother you, or make you say more than you intend, by simply asking you one single question."

"No, I know you don't, but I can't answer your question."

"Why, because if you do, you will tell me your secrets?"

"Yes, that's it exactly."

"Well, then, do you not think you ought to tell me your secrets."

"Why, no, certainly; why should I?"

"Don't you think they will interest me?"

"No, and if they did, they are my own affair, and not to be told."

"Ah, then, your heart, the lovely temple where your affections and virtues, wishes, hopes, all that is sacred, are kept enshrined, is not to be opened to the gaze of every questioner, and yet you wish me to open the great masonic temple, where are kept the secrets of the Masons, and tell you their secrets."

"Is a Mason's temple like a heart, and are masonic secrets like those holy thoughts that dwell in our hearts?"

"Yes, my child, exactly. Woman's heart is a temple: the door can only be opened *first* to her love, and once so opened, she can have nothing in her heart which can live without the care and confidence of that love. The masonic temple can only be opened to that first holy desire to 'have light,' and, when closed, it can never be opened except as at the beginning. There is no partnership in Masonry as there is in love, and the secrets of the Mason live in his heart, and die with him, till his immortality reveals before God all things that were.

"You are preaching a sermon."

"Oh, no, child, not a sermon; I am telling you the secrets of the Masons: you asked me to tell them."

"You have not told me a single thing, for I listened attentively, and you have not said anything about the secrets of Masons."

"You have not answered the question I proposed before complying with our request, and which you said you would answer."

"Oh, that has nothing to do with Masons' secrets."

"No? it has to do with your secrets, you say."

"But it is the Masons' secrets I want to know — not to tell you mine."

"Why should you expect greater confidence *from* me than you choose to give *to* me."

"I don't know."

"Listen, my fair young friend, if you won't tell me your secrets, why should I tell you mine."

Our friends, who in the walk had preceded us, by this time were lost to both memory and view. We were diverted from our reverie by the sound of voices calling out for our whereabouts. They found us at last, and were very curious to know about the flirtation, as they called it. All their efforts were unavailing, for my charming companion and myself were both Masons enough then, *to keep our own secrets. — Keystone.*

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## THE INFALLIBLE.

NOTWITHSTANDING the fact that the Jesuit General that rules the Romish Church, forced the Infallibility dogma through the Ecumenical Council, current events are about to demonstrate that his Holiness, the Pope, is a poor fallible mortal after all, and that he will soon be obliged to hug his empty dogma, instead of the temporal power heretofore wielded. Little by little "the horn that speaketh great things," has been shorn of its temporal power, and now, at the very time it has "made itself equal with God," Providence hath decreed its humiliation. The withdrawal of the French troops gives Rome to Italy, and we know too well the spirit of the Italian people to believe that they will be slow in taking their own again. With temporal power gone, and his bulls and anathemas laughed at by the world, what advantageth it that the Pope hath gained a decree of *infallibility?* That, even is bound to fall as still-born as his anathemas. The world progresses in spite of Jesuitical intrigue, and the Jesuit General, who rules at Rome, instead of the Pope has gained nothing by forcing through a ridiculous dogma against the common sense of the whole world. What a change has come over the spirit of thy dreams, oh Popery! Once, a bull against Masonry would have closed every Lodge on the Continent of Europe, and sent their members to the Inquisition. Now such bulls are laughed at, and Catholics as well as Protestants meet around the common Altar, notwithstanding the anathema pronounced against them for so doing by the Jesuit General of the Vatican — for it is he, and not the Pope that speaks.

Should the Pope conclude to take up his residence in America, if he will leave the Jesuit General behind, we will treat him with all the respect due his rank in the Church — but we acknowledge but one God, but one Infallible Being, all others are false. — *Masonic Mirror.*

## MASONIC DRESS.

THE Grand Lodges of the United States have, we think, unanimously adopted as the Masonic Dress, black suit, black silk hat, white gloves, and plain white aprons. The following from the *Freemason*, London, will be of interest to our readers: —

### DRESS.

At the revival in 1717, it was directed — and, that there might be no mistake about the matter, the canon was inserted by Anderson and Desaguliers in the earliest code of lectures known — that the symbolic clothing of a Master Mason was — "skull-cap and jacket yellow, and nether garments blue." After the middle of the century, he was said to be "clothed in the old colours, viz., purple, crimson, and blue;" and the reason assigned for it was, "because they are royal, and such as the ancient kings and princes used to wear; and we are informed by sacred history, that the veil of the temple was composed of these colors; and, therefore, they were considered peculiarly appropriate to a professor of a "royal art." The actual dress of a Master Mason was, however, a full suit of black, with white neck-cloth, apron, gloves, and stockings; the buckles being of silver, and the jewels being suspended from a white ribbon by way of collar. This disposition prevailed until the Union in 1813, when it was ordered that, in furniture, the Grand Officers should be distinguished by purple, the Grand Stewards by crimson, and the Master Mason by blue, thus reverting to "the old colors" of our ancient brethren.

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## ORIGIN OF THE TERM FREEMASON.

DR. BUCHAN says: — "The members of the building fraternities were called Freemasons, not because they were free men, that is to say, that being masons, and having granted to them, as such, the king's place, or freedom of his kingdom, they were free as masons to work anywhere, but they were not altogether free, apart from that character, for, as men, they were not free to intermeddle with the politics or other affairs of the country; but as members of the building fraternities, their presence is needful in the kingdom for the purpose of carrying on the building; and in order to encourage and protect them, the Masonic Fraternities receive by charter or otherwise the protection of the 'King's place,' which he titled them to be held free as masons from all molestation, and being employed on the magnificent buildings then erecting for the church, they, therefore, received the protection of the church also. Hence, having the freedom of their country in their masonic capacity, — and they were doubly free, — no noble, nor any one daring to insult, attack, or enslave them because they were the Freemasons."

## JAWBREAKING MASONIC NAMES.

Our cotemporary, *The London Freemason*, says: "The following are the names of some of the Parsee brethren, members of a Lodge at Bombay. Fancy a muster-roll like this—Limjee Jamsetjee Bottleboy; Cowasjee D. Furdoonjee; Dhunjeebhoy Pestonjee; Rustomjee Nusserwanjee Khory; Rottonjee Manockjee; Jamsetjee Eduljee Treasurywalla."

Well, we admit that these names may be jawbreakers to our English cousins, but to us Americans who visit our Choctaw, and other Indian Lodges, where the aboriginal is in his native purity, they are not so hard to crack your jaws with. What would our London friend say to such names as these of Agochee Lodge No. 3,170, Choctaw Reservation, which are quite familiar to all American Masons? Gnesticau-Kabalaw-Pika-Faw; Yu-lee-ngan-squaw; Tam-shee-hai-foo-foo; Kwook-foo-ling-Peter-gochee; Pokee-tuk-kee; Choon-i-watchee; Shoo-fly-don't-bodder-mechee; Sun-yunk-manitow. Our American Indians cannot be beaten in nomenclature by any British Indians. — *Pomeroy's Democrat.*

[Good! — Brother Tisdall's hard to beat, anyway!]

## HOW USE DOTH BREED A HABIT IN A MAN.

Who that has ever travelled through agricultural districts but must have observed the striking difference in the appearance of even adjoining farms or plantations. On one, the dwellings are in excellent condition, clean, bright and inviting; the barns, stables, cribs, dairies, sheds, and other essential buildings are in the best of repair; the fences intact; the trees and shrubbery well trimmed, pruned, and thrifty; and every living thing about the premises wears the look of health and vigor. On the other, the human habitations are rickety, tumble-down edifices, and every other building about the place is the picture of ruin and dilapidation; broken-down fences, dead and decayed trees, sickly shrubbery, and a wilderness of weeds denote the lazy, shiftless owner; and the melancholy looks of his lean and half-starved animals show his neglect and inhumanity. The one is the type of industry, prosperity, and comfort; the other, of laziness, dreariness, and misery.

To a certain extent, it is just so in Masonic Lodges. In one, everything is clean and tidy. The carpets and chairs are neither musty nor dirty; the regalia is bright and fresh, aprons are white and crisp, and gloves free from soil or blemish; the walls and doors are clean, and no cobwebs festoon the corners; even the ventilation is carefully looked after. The officers are dignified in their bearing, and perfect in their administrative duties, and the members are all respectful to their superiors, and decorus and affectionate to each other, and the effect of all this upon the members of such a communication is not lost when they mingle with the outer world. The comforts of the Lodge, and the gentlemanly behavior of the officers who assemble there, leave an uneffaceable mpression; and it is as easy to tell a member of a wel-lregulated, well-appointed, and well-governed Lodge, as it is to tell a member of a well-regulated and happy household.

On the other hand, you will see a hall covered with stained, threadbare, or worn-out carpet; rickety chairs and settees scattered about in confusion; the walls black and begrimed and full of spiders' looms; aprons and gloves crumpled and dirty; regalia frayed and dingy; and all the other appurtenances in a disgusting condition, and the place filled with the most pestiferous vapors. The officers are forgetful and lax in their duties, and substitute buffoonery for seriousness in discharging them. The members are disrespectful, disorderly, and ungentlemanly in their behavior; and convocations, divested of all seriousness, order, and moral restraint, are little better than pirate orgies. Of course, those who tolerate such a Lodge-room, and act so unmasonically, carry their taste and habits out-doors, and their want of order and slips-hod conduct follows them wherever they go. They are poor Masons, poor business men, and, if we could follow them home, we would find them unthrifty, untidy, and unhappy householders.

It is cheaper to be a good farmer than a bad one, and it costs less to be a good, straightforward, conscientious Mason, with good taste, than be a jamboreeing, unruly one, with vitiated taste and perverted habits. — *Landmark.*

## OFFICERS OF MASONIC BODIES IN SHANGHAI, CHINA.

Rising Sun Royal Arch Chapter, Scottish Charter: W. C. Blanchard, First Principle; J. O. Pendleton, Second Principle; Henry Evans, Third Principle; T. W. Eckfeldt, Treasurer; Charles Penfold, Scribe E; A. F. Leonard, Scribe N.; W. D. Gray, P.S.; George Murray, Second S.; George E. Lane Jr., Third S.; Thomas Hoare, Janitor.

Zevin Royal Arch Chapter, English Charter: R. S. Gundry First Principle; James Johnston, Second Principle; E. Holdsworth, Third Principle; William Kidner, Treasurer; S. J. G. Jellicor, Scribe E.; J. I. Miller, Scribe N.; T.W. Kingswell, P.S.; P. Orme, First S.; E. Henderson, Second S.; Thomas Hoare, Janitor.

Celestial Encampment: W. C. Blanchard, E.C.; E. W. Reill, First Captain; Henry Evans, Second Captain; T. W. Eckfeldt, Prelate; E. C. G. Rohl, Treasurer; J. I. Miller, Register; B. C. Clarke, Expert; P. Orme, Captain Lines; W. D. Gray, first Herald; A. T. Leonard, Second Herald; Thomas Hoare, Sentinel.

## CLANDESTINE LODGES.

A DECISION has recently been given by one of the courts in the city of New York, which is of more than ordinary importance and interest in its legal bearings on the rights and welfare of our Institution, inasmuch as it judicially establishes the principle that clandestine Lodges, or Lodges organized and held for the purposes of Masonry without authority from the competent and recognized sources of power, are unlawful and to be regarded as fictitious and fraudulent enterprises, subjecting the parties engaged in them to prosecution and the legal penalties of obtaining property under false pretences, or as organized associations of swindlers and cheats. The case referred to, and which is the first of the kind that has come to our knowledge, was brought before the court in New York, by David Erlich of that city, who testified that on the 15th of July last, he was met by John Stevens and Abram Bomfleck, brothers-in-law, who invited him to join a new Masonic Lodge at No. 270 Grand Street. Inducements offered by Stevens were that the initiation fee in the new society was only $20, whereas in the majority of old Lodges it was $50 or more; that the Lodge bore the name of "Manton;" that he (Stevens) was the W.M., and was working under a Dispensation from the Grand Lodge of the State of New York. Erlich accompanied the men to the place indicated, and there paid Stevens $20, and in a room, in the presence of 12 or 15 persons, went through a ceremonial which Stevens, who was presiding, declared to be the first degree in Masonry, and for which degree Stevens afterward collected from him $3.12. Erlich asked Stevens to write the name of the Lodge in a book, and Stevens wrote "Mariners' Lodge, U.D.," of which Justice Scott was at one time Master. Subsequently, Stevens obtained from Erlich $1.90 under pretence of conferring another degree. This small sum was very willingly paid by Erlich for his exaltation in the Order. About July 1, however, feeling that something must be wrong, and impressed with the belief that his mentor was not thoroughly "up" in modern Masonry, and that he himself could not give that glance of the eye and tell-tale pressure of the hand which characterized the greeting of others of the Fraternity, Erlich made inquiry, and was told that the Loege over which Stevens affected to preside was a fradulent affair. He then went to Dr. Austin, Grand Secretary of the Order, and was informed that Stevens was an expelled Mason, and had no authority to confer a degree, or even to enter a Lodge. Erlich at once believed that he had been swindled, and accused Stevens in open court of being the swindler. A warrant for Steven's arrest was, therefore, issued by the magistrate, and officer Anderson of the court squad took the "W.M." into custody and locked him up for the night. The next day he was taken before the magistrate for examination. It is alleged that Stevens has done an exceedingly profitable business within the past few weeks in the manner above described, and that 15 or 20 persons whom he has victimized will come forward and make complaint against him.

## INNOVATION.

Now, with respect to the basic principles of Freemasonry — the root and marrow of the whole matter, — we desire to record our deliberate conviction that, as they are founded upon the eternal laws of truth, any attempt to change or pervert those principles should be met by the Craft with the most stenuous opposition. No matter how specious the pretext, or how plausible the proposal, it should be resolutely spurned. For example, the implied suggestion of one of our correspondents, that the volume of the Sacred Law should be banished from our Lodge pedestals, to be replaced by the Book of Constitutions!

Here we have the thin end of that wedge which has been driven home into the hearts of our brethren on the Continent, much to the regret — we had almost said the horror — of every true Mason. It is this sad negation of every principle of religion which causes our Order to be regarded with distrust by all who believe in honor and virtue. It is this pandering to the Rationalists and Renanists which creates for Freemasonry hosts of enemies amongst those who would otherwise be her natural friends and defenders.

The remark of our correspondent, that Masonry is not a religion, we fancy we have heard before; and, moreover, it is beside the question, which is simply this: Are we to obligate our candidates upon a volume which they acknowledge to be sacred, and thereby render the vow binding on their consciences as men of honor; or are we to use a book which simply contains our own laws and regulations? It is needless to add that, if we adopt the latter, there is no longer any safeguard or barrier against the admission of men who, already defying all laws human and divine, would not be likely to pay particular reverence to those contained in the Constitution of Freemasonry. No frothy declamation about "universality" or the "rights of man," shall ever induce us to consent to any such violation of our ancient landmarks, and we, therefore, counsel our correspondent to advocate masonic reform in another direction. But, although we resent the least indication of an assault upon the fundamental tenets of the Craft, we are by no means blind to the fact, that many improvements might be made with a vantage in the statutes which govern some of the Masonic Jurisdictions. — *London Freemason.*

## JURISPRUDENCE.

WE find in the *Michigan Freemason* for August, a short collection of decisions in masonic jurisprudence, from which we select the following: —

*Personal Jurisdiction.* — The Grand Lodge of New York holds that —

There is no such thing as the carrying of material for inspection from one Symbolic Lodge to another. The subsequent removal of a rejected candidate to the jurisdiction of another Lodge makes no difference with his masonic condition. He can carry himself where he pleases, but he cannot change his masonic status without the consent of the Lodge which originally rejected his application. If by falsehood or fraud he subsequently obtains the degrees, he obtains them unlawfully, and he should for such offence be tried and expelled from all the rights and benefits of a Fraternity whose laws he has violated.

A Lodge may waive its rights over its rejected or accepted material, and transfer its jurisdiction to another Lodge, and give its consent that such other Lodge may act upon the same.

This consent, once given, and acted upon by another Lodge, transfers jurisdiction; and the latter, once lost, is lost forever.

*Change of venue.* — There is no law, custom, or usage, authorizing a change of venue in masonic trials. If the accused is aggrieved by the action of his Lodge, the remedy is an appeal to the Grand Lodge.

*Right of appeal.* — The right of appeal is an inalienable right which belongs to every Mason. It is, however, controlled by circumstances and relations. An accused brother who claims that wrong has been done him on his trial, has the right of appeal. The accuser in Masonry, however, occupies a similar position to the prosecutors in the civil courts. The principle of the civil law is, that when the defendant is acquitted, the prosecutor, or State, can never appeal, for the effect would be to try a man twice for the same offence.

*Dimit.* — A member in good standing who applies for a dimit at a stated meeting of his Lodge, and pays all dues, is entitled to such dimit, and the Lodge must grant it.

*Public ceremonies.* — The Grand Lodge of Louisiana holds that —

It is improper to perform public ceremonies peculiar to the Fraternity in connection with other secret associations, and especially so in regard to the funeral services. There is no propriety in burying a brother masonically, unless he or his family have expressed a desire that it should be done.

When, however, it is done, the masonic ceremonies should not be encroached upon, after the religious rites are ended and the body taken charge of by the brethren, by the ceremonies of any association, or of any kind whatever.

*The authority of a Master.* — The Grand Master of Michigan decides that —

The office of the W.M. is despotic. In his rulings, he is supposed to be governed by the interests of the Craft in general, and of his own Lodge in particular, and to act in accordance with the Constitutions, edicts, and regulations of the Grand Lodge, and the special regulations of his own Lodge.

Should a W.M. transcend his authority, he is amenable to his Grand Lodge, to whom any brother, feeling aggrieved at his decisions, may appeal.

*A Lodge cannot try its Master.* — Our Brother also decides that —

It is not competent for a Lodge to try its W.M. in the manner it would a member on the floor. The usual, and I believe the only, way that a W.M. can be tried (aside from trial in Grand Lodge) is for a certain number of members to sign charges and forward the same to the Grand Master, who can appoint three or more Past Masters to take the evidence, upon which the Grand Master may suspend the W.M. until the meeting of the Grand Lodge. Masonic law is unmistakable in its protection of the Brother who occupies the position of W.M.; and though such Brother may be suspended from performing the functions of the office of W.M., yet he still remains the Worshipful Master of his Lodge, and must continue such until set aside in a legal manner. The suspended Master may sit in the Lodge, though not entitled to occupy the Master's chair. No vacancy can be made in the office of W.M. except by removal into another Grand jurisdiction, expulsion by the Grand Lodge, or by death.

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## ITINERANT BEGGARS.

"WE learn from the *Masonic Review* that Temperance Lodge, at Sidney, O., requires any travelling brother applying for assistance to present a certificate of good standing, as a member of some regular Lodge: said certificate to be duly signed by the Secretary, and bear the seal of the Lodge. This plan is *simple, legal*, and a sure protection from imposition. It should at once be adopted by every Lodge in the land. We do not doubt but that Masons are swindled annually out of money enough to support *well* a Masonic Asylum, and every worthy object of charity in the country who has any claim on the Fraternity. We heard a Master of a Lodge in Ohio say, not long since, that he had, within two years, loaned money to travelling Masons in distress, nineteen times, and in but one instance had he ever heard of it or them again. Doubtless, in eighteen of these cases, the applicants were expelled Masons."

We cut the above from *Loomis' Musical Journal*. The experience of our Ohio Brother is in accordance with our own. We have, on more occasions than we can recall to memory, or should care to name if we could, loaned money on the representations and affecting appeals of persons claiming to be, and most of whom undoubtedly were, members of the Fraternity, to aid them on their way to their homes or friends, frequently taking their due bills for the sum loaned, and their promises to return the same immediately on reaching their destination. The usual excuses in such cases we have found to be the loss of money, by robbery or carelessness; unexpected increase of expenses; sickness and delay on the road; disappointment in not meeting with expected friends or relatives; or failure in obtaining employment, etc. It is difficult to deny such appeals, even on the common ground of humanity, but far more so when made on that of masonic obligation and sympathy. We have no doubt, however, that a very large majority of the cases we have, in our long experience, relieved in this way, have either been contributions to the support of idle vagrants or unworthy brethren. We were formerly in the habit of filing these due bills away, in the idle expectation that some of them might ultimately be paid; but we learned the worthlessness of them some years ago, and that it was altogether better to *give*, and thus dispose of the matter at once, than to rely on promises which were probably never intended to be fulfilled. We can call to mind but two or three cases where the money advanced has ever been returned. We are not, however, disposed to be so uncharitable as to suppose that these parties were all rogues and cheats, for we cannot doubt that some of them, at least, honestly intended, at the moment of making the promise, to redeem it at some future time; but it soon with them became an old affair, and was allowed to pass out of mind. The evil still exists, and is increasing, nor is it easy of control. Lodge certificates, or, better still, Grand Lodge diplomas, would undoubtedly contribute something to this end, but they are not always convenient to be carried about the person, and are frequently lost or forgotten, and, if made a positive necessity, very many deserving cases would undoubtedly be rejected, and remain unrelieved. Such a requisition, however, might be, perhaps, usefully insisted upon as a rule, leaving the committees of relief and others to determine the exceptions.

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THE Masonic Fraternity held a Festival Lodge in Berlin, Prussia, on the 22d of March, the birth-day of King William, the Supreme Protector of Masonry in Prussia. The toast of the evening was: "God bless and sustain the King, and permit his great work of regenerating the Fatherland, to be conducted to the happiest end! and God give him might and strength to protect our Craft against all internal dissensions and foreign foes! God enlighten his heart, that he may keep us together in brotherly charity."

## GRAND CHAPTER OF MAINE.

THIS Grand Body held its annual communication for the current year at Portland, on the third of May, and we have been politely favored with a copy of its Proceedings. The attendance was large, as was also the amount of business transacted. The address of the Grand High Priest, Comp. Joseph Pearson Gill, is a business-like and interesting document, showing that its author, though severely tried by personal and domestic afflictions during the year, has been attentive and active in the performance of its onerous duties. We learn from it, that the Chapters in the State have been divided into six districts with a District Deputy Grand High Priest for each, and the reports of these officers would seem to indicate that the plan, which we believe is somewhat new in this branch of Masonry, is operating favorably and satisfactorily.

The Grand High Priest has made several decisions in jurisprudence, all of which seem to be founded in equity and reason. He rules that a candidate having received a part of the degrees, and being then stopped by objections, the reason must be made known to the Chapter and the case decided by a majority vote.

The following decision is, in principle, like that discussed by us last month. It is however of sufficient importance to justify its insertion here: —

3. A member of a Chapter is expelled by the Lodge of which he is a member from all the rights of Masonry. It is understood that this act of the Lodge acts as an expulsion from the Chapter. What action of the Chapter is necessary in such a case?

*Ans.* The question to be decided is, how shall the action of the one Body be made operative in the other. It is, in the first place, always to be assumed, that a Master Mason, who has advanced no higher, can have no serviceable or efficacious knowledge of any other description of Masonry; and a Lodge of Master Masons can have no further official cognizance of a R.A. Chapter than it would of any other body or association of men. Therefore, a Master or Secretary of a Lodge may properly decline to give a certified copy of a vote of expulsion, or even a copy of the records, to be used in any way outside of the Lodge or Grand Lodge. The proper, and effective mode of proceeding, would be for a member of the Chapter who is a member of the Lodge which made the expulsion (or suspension), to state in open Chapter that such a Lodge had suspended or expelled from all the rights of Masonry a Brother who was a member of the Chapter. The High Priest should then announce and direct the Secretary to make a record of the same; that the Companion having been suspended or expelled, as the case may be, from the rights and benefits of Masonry by his Lodge, he is, therefore, suspended from all the rights and privileges of Royal Arch Masonry, until the next annual communication of the Grand Lodge. A sentence of suspension or expulsion by a Lodge having only a temporary effect until it is acted upon by the Grand Lodge, it can only operate in a Chapter until such action takes place, of which the Chapter will then have appropriate notice. If the sentence is *reversed* by the Grand Lodge, the Companion is restored to full standing as a Royal Arch Mason; if confirmed, the suspension or expulsion continues in operation, and all that will then remain to be done, will be for the High Priest to announce, as before, in open Chapter, that the sentence of the Lodge having been confirmed by the Grand Lodge, the Companion is now suspended or expelled from all the rights and privileges of the Order, until his restoration to Masonry shall take place in the mode provided by the Constitutions of the M.W. Grand Lodge. The Secretary should send the usual official notice to the Grand Secretary. A suspension or expulsion only from *membership* by a Lodge cannot, however, effect a Companion's standing as a member of his Chapter. To be deprived of membership in his Chapter, in such a case, charges must be preferred against him, and a trial had in the usual way.

We give one other extract as follows: —

> 5. Hancock Chapter applied to me for a Dispensation authorizing them to appear in form and as a Chapter at the time and places of the services of the decoration of soldiers' graves.
>
> *Ans.* It is an established principle that Masonic Bodies should not appear in public, as such, except on occasions specifically masonic, such as masonic funerals, the laying of corner stones, &c., &c. If there were to be any masonic ceremonies at these services, under Dispensation from the Grand Master of the Grand Lodge, I should have been very glad to authorize your Chapter to appear in procession; but as the services do not, apparently, partake in any way of a specifically masonic character, I am obliged, much to my regret, to decline granting the request of the Chapter.

"Keys" — or something of that description, about which we know nothing, and have no desire to — have of late years been in quite extensive use in the Lodges of Maine, and our Companion was urged to afford the same *facilities* to the Chapters, but had the good sense to decline the request. If the officers of any Masonic Body cannot qualify themselves for their duties in the usual and lawful way, they had better resign, and give place to those who have more industry if not better memories.

The Report of the Committee on Foreign correspondence is from the pen of Comp. Drummond, and is, of course, a well digested and interesting document, as all his reports are. We have not room for extracts and must, therefore, content ourselves with a few brief references to it.

In his notice of the Grand Chapter of Illinois our Companion quotes the follwoing from the report of Comp. H. G. Reynolds to that Body in 1869. We believe it has not appeared in our pages, but is of sufficient general interest to entitle it to a place here.

> "In regard to withdrawal or dissolution: the General Grand Chapter is now extending its ægis over foreign lands, and its influence is benign; its dissolution ought not to take place or be sought after. In regard to withdrawal we have this to say:
>
> "1. The Grand Chapters are practically independent.
>
> "2. They are not taxed for the support of the parent Body.
>
> "3. They are under no legal or moral obligation to be represented.
>
> "4. No application for withdrawal has ever been made; when made it will not be denied.
>
> "5. Secession is unlawful; withdrawal is practicable, lawful and peaceful.
>
> "6. Withdrawal is inexpedient, for a Grand Chapter need carry no unnecessary burdens by means of membership, and representation is often *very* desirable."

The organization of Grand Chapters by subordinate Chapters, is thus disposed of: —

> His statement that the subordinates "created" the Grand Chapters is fallacy. When they form a Grand Chapter it is a mere *change of allegiance from one G. Chapter to another.* But can a Chapter exist without a Warrant or Charter? Of course not: and a Warrant or Charter is the instrument by which a Chapter is *created:* and "created" by some Grand Chapter, or other Supreme Grand Body. It may be true, possibly, that some subordinates existed before a G. Grand Chapter, or Grand Chapter existed: but if so, they had no Charters, and would not now be legal Bodies, save by taking a Charter from some Grand Body, investing them with the powers of a Chapter.

### THE GRAND ORIENT.

> The Grand Chapter of Louisana has suspended all intercourse with the Grand Orient of France. We have taken no action in this matter because we never had any such intercourse, and moreover did not suppose that we *could* have, owing to the dissimilarity of the degrees over which the Grand Orient have control. If we had had such intercourse we assure our companions it would have been suspended.

Comp. Drummond gives the following from the excellent Report on Correspondence by Comp. Charles E. Meyer, in the Grand Chapter of Pennsylvania, which report we have not seen: —

"In Pennsylvania, a Royal Arch Mason is not permitted to appear as such in any procession or public display."

"With us the Royal Arch Mason loses his membership in the Chapter after six months non-affiliation with a Blue Lodge."

"We notice that a Charter was granted to a new Chapter, and immediately afterwards a Companion was installed as its High Priest. We were taught that the Chapter must be first constituted, and then the officers installed."

"In Pennsylvania, separate Mark Lodges are warranted, and all work done by them under that Warrant is regular and lawful."

"The Grand Master issues Dispensations to subordinate Lodges of Master Masons to pass to the Chair. The Chapters have nothing at all to do with 'passing to the Chair.' We make the qualification of the candidate to be that he is a Past Master, either by service or Dispensation. We have no Chapter Past Masters."

"The Past Master is another question causing much discussion and legislation. In several Grand Chapters a Past Master by service, or an actual Past Master, is required to 'pass the Chair' a second time in the Chapter. Receiving our masonic education in this jurisdiction, we believe that the method here is the correct one, and that all 'passing to the Chair' *is* and of *right belongs* to the Grand Lodge. The candidate is a Past Master of a Blue or Symbolic Lodge, and we cannot understand how any Grand Chapter can authorize a Royal Arch Chapter to open and do the work of a Lodge of Master Masons."

There are several other points in this excellent report that we should be pleased to notice if we could conveniently spare the room. Comp. Drummond concludes his able report with his usual valuable statistics. They are not complete, owing to a deficiency in the returns to the Grand Chapters; about sixty subordinates failing to make any returns at all, and among them we regret to see are enumerated seven from Massachusetts. He enumerates thirty-eight Grand Chapters with 1,729 subordinates, 96,201 members; exaltations the past year 10,433; admissions, 1,301; dismissions, 3,214; expulsions, 96; suspensions, 451; ditto for non-payment of dues, 1,272; deaths, 930; rejections, 290.

## MONETARY STATUS OF LODGES IN STATE OF NEW YORK.

FROM the reports of the District Deputies of the Grand Lodge of New York, as contained in the Proceedings of G.L., we find that the balance on hand of all the Lodges in the State, May 1, 1870, amounted to $349,194.42, of which the Lodges in the cities of New York and Brooklyn are possessed of $218,947.57. The voluntary contributions to the Hall and Asylum Fund by Lodges in New York and Brooklyn amounted to, $13,140.59; from all other parts of the State, $6,066.92.—*Pomeroy's Democrat.*

## THE TRUE FREEMASON.

HE is above a mean thing. He invades no secrets in the keeping of another. He betrays no secret confided to his keeping. He takes selfish advantage of no man's mistakes. He uses no ignoble weapons in controversy. He never stabs in the dark. He is not one thing to a man's face, and another behind his back. If by accident he comes into possession of his neighbor's counsels, he passes on them an act of instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eye, whether they flutter in at his window, or lie open before him in unguarded exposure, are sacred. He possesses no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, bonds and securities, are none of them for him. He may be trusted—himself out of sight—near the thinnest partition anywhere. He buys no office, he sells none, he intrigues for none. He would rather fail of his rights than win them through dishonor. He will eat honest bread. He tramples on no sensitive feeling. He insults no man. If he have rebuke for another, he is straightforward, open, and manly. He can descend to no scurrility. From all profane and wanton words his lips are chastened. Of woman, and to her, he speaks with decency and respect. In short, what he judges honorable, he practices toward every man. Such is the estimate of the true Freemason, formed by the Masonic editor of *Pomeroy's Democrat.*

## PRESENT CONDITION OF MASONRY IN EUROPE.

[From the London Freemason.]

IN reviewing the masonic events of the past season, we may safely congratulate the English Craft upon the noble efforts which they have made on behalf of our several charities; our royal Brother, the Prince of Wales, has also shown his high appreciation of the Order, and he is now publicly identified with its interests. The normal increase in the number of Lodges during the last six months has been fully sustained, and there is no reason to doubt that the heads of the Fraternity have exercised a wise discretion in thus supplying means for the extension of the Craft. Our late Grand Master, Lord Zetland, has retired from his high post with the affection and esteem of every Brother, but it will be seen that he is still as active as ever in assisting by his presence and advice the deliberate assemblies of the Order, and in promoting the general good and welfare of Freemasonry. His successor, the Earl de Grey and Ripon, is a statesman of eminence, and his time is necessarily much occupied in the discharge of official duties, but his heart is so thoroughly in the masonic cause that none but weighty reasons will ever detain him from his place in the Grand Lodge. In Scotland, the Earl of Dalhousie, a vigorous and enlightened chief, yields the sceptre of Solomon, and we trust that before he leaves the masonic throne in that country, our Scottish brethren will have a rapid stride in the right direction, by the organization of charitable institutions similar to those which now flourish in England and Ireland. The Grand Lodge of Ireland is, we are led to believe, in a very healthy condition; but information as to the progress of Freemasonry in Ireland is so scantily supplied by the authorities, that we are forced to rely upon accounts which are occasionally given by the secular press, when anything very special in connection with Irish Masonry takes place. More prominence should be given to the doings of our Irish brethren, many of whom we know to be good men and true. Our neighbors in France have changed their Grand Master, General Mellinet having retired in consequence of the state of his health and the infirmities of old age, but we believe that Br. Babaud Laribiere, who succeeds the General, has his heart in the work, and will make an efficient ruler of the Craft. In Germany, where there are many Grand Lodges, and where diversities of opinion as to what is really Masonry prevail, there is yet a most encouraging prospect for Freemasonry. Liberal ideas are permeating the Lodges, and even in priest-ridden Austria, a Lodge has been recently formed. In Hungary, a Grand Lodge has been actually formed, Br. Franz Pulszky being the first Grand Master, while every month new Lodges are being added to this already important jurisdiction. In Spain, Freemasonry is spreading far and near, and the number of brethren now at work in that country almost exceeds belief. We are assured, by recent advices, that there is scarcely a second-rate town in Spain without a Lodge, and in many large towns there are two or more. Portugal has also embraced the tenets of Freemasonry with enthusiasm, and a perfect fusion of the recently conflicting Lusitanian Jurisdictions having been happily effected, there is great hope for the entire Iberian peninsula. Italy is still divided masonically, and until our Italian brethren learn the value of unity, they cannot expect to command the respect of the Craft universal. Of Switzerland, Holland, and Belgium, we have little to record, and if the saying be true, "happy is the nation which has no history," it may be safely assumed that in each of these countries our Order is making steady, but imperceptable progress. In the north of Europe, Freemasonry flourishes exceedingly, especially in Sweden, where the King is a zealous patron of the Craft, and we hope shortly to give a more lengthened detail of the Swedish degrees. By the consolidation of English Masonry in Turkey, under the rule of R.W. Br. Brown, as District Grand Master, we anticipate a great future for the Order in the East, while the happy reconciliation which has been effected between Halim Pasha, the District Grand Master for Egypt, and the Khedive of that prosperous province, promises equally happy results for the Egyptian Lodges.

If we look beyond the Atlantic, an immense masonic vista opens. The United States alone can muster some four hundred and eighty thousand members of our Mystic Brotherhood; and in the Southern Republics and the Empire of Brazil, Freemasonry is popular and respected. It is to be regretted that the Masons of Canada are not working with that love and harmony which should ever distinguish Freemasons, but we are strongly of the opinion that the two Grand Lodges now in operation in the Provinces of Ontario and Quebec will speedily arrive at an amicable solution of their present unhappy differences.

In all the colonies and dependencies of the British Crown, the Order is also rapidly extending, and we may anticipate at no distant period the formation of independent Grand Lodges in Australia, where a vast number of Lodges now exist under conflicting jurisdictions.

It will thus be seen that the mustard seed of Speculative Freemasonry has become a great and mighty tree, under whose shadow men of every nation are gathering; and let us hope that the time is rapidly approaching, when the influence of so vast a peaceful confederation will be powerful enough to preclude the possibility of war between civilized people, and that science, knowledge, and virtue, combined, will eventually sway the destinies of the world.

## THE TROUBLES IN MISSOURI.

WE have just received a circular from the Directors of the Masonic Hall Association of St. Louis, Missouri, which explains the difficulties under which they are laboring. It appears that the brethren of St. Louis took the responsibility of buying the grounds and erecting the Hall, anticipating that the Grand Lodge would eventually assume the debt, and relieve them of their responsibility. The Grand Lodge did assume it. Some of the Lodges throughout the State were dissatisfied, and called a convention to take action against it. Out of three hundred and twenty-seven Lodges, but nine sent representatives to the convention. The circular says that this "so-called convention was held without any authority of law, and in direct disobedience of the expressed will of the Most Worshipful Grand Master, and has, by a most wilful perversion of facts, arraigned the integrity and powers of the Grand Lodge, and misrepresented the motives and honor of its officers and its committee." This convention put forth a circular, which we have not received, but which appears to have set the proceedings of the Grand Lodge in a rather unfavorable light. This has called forth the circular from the Directors.

Below we give an extract from the *Missouri Republican*, of May 1, which gives full details and explains the action taken by the Grand Lodge. We do not see why any dissenting action should have been taken, or any convention called to express opposition to the will of that Grand Body. We think the object in view is a noble one, and worthy of and speaks well for our Missouri brethren. Here is the extract alluded to: —

Quite a small body of Masons of the city of St. Louis took the responsibility of buying the grounds and building the structure, believing that in good time the great Body of the State would come to their aid, assume its indebtedness and secure its lasting benefits. The time came! The Masonic Hall Association, owing about $100,000 paid up stock, made a proposition, by resolution, to the Grand Lodge at its annual session in October last, that the Grand Lodge assume the payment of $200,000 worth of bonds at their maturity, covering the whole debt, and take that amount of stock, to be issued by the association as the bonds are paid. To meet this obligation there was also proposed an annual assessment of one dollar each on the whole membership of the State. It was shown that at the end of eight years this special tax, together with all other Grand Lodge dues, might cease, and that at the end of the fifteenth year, when the last bonds mature, the Grand Lodge would be possessed of two-thirds of the stock and have accumulated on the property the sum of $81,000 as a widow's and orphans' fund.

To the honor of the brotherhood of Missouri be it said, the proposition was accepted; the Masonic Hall Association and the Grand Lodge both being corporate Bodies under the statutes of the State, the business was closed. On this basis the association issued bonds to the amount of $200,000, all of which have been sold, and Freemasons' Hall, together with its valuable legislative franchise, is secured to the Fraternity of Missouri.—*Landmark.*

## MASONRY IN THE DOMINICAN REPUBLIC.

THE "Calenderio Masonico del Grande Oriente Naceonal de la Republica Dominicana," for 1870, contains an extract from the *Masonic Constitution* of that Republic, by which we learn that all the Bodies of all Rites are of the dependence of the Grand Orient.

A candidate for initiation must exercise in civil society some profession, know how to read and write, and not have been sentenced to suffer any punishment imparting infamy.

Dominican Masonry is established under the A. A. Scottish Rite, but accepts and admits the other regular recognized Rites.

The Grand Orient is the common centre which possesses the Supreme authority, and is composed of four sections, which can act separately, for which purpose it delegates to them a part of its authority.

These are —

That of the Symbolic Order,

That of the Perfect Order,

That of the Philosophic Order,

That of the Administrative Order.

The Symbolic Section is in charge of the National Grand Lodge, under which all the Symbolic Lodges are. It is composed of all Dominican Masons who have the 31st, 32d, and 33d degrees, and of the representatives, three in number, from each Lodge.

The Perfect Section is composed of the degrees 4 to 18 inclusive and under the charge of a Sov. Gr. Chapter-General, under which are all the Chapters of the Jurisdiction. It is composed of all who have the Administrative degrees, 31, 32, and 33, and of three representatives from each Chapter.

The Philosophical Section is composed of the degrees 19 to 30, directed by the Councils of Kadosh, one in the capital and the other in Santiago, which are subordinate of the Sov. Gr. Council-General, and each sends two deputies to the National Grand Orient. The Sov. Gr. Council-General is composed of all who have the 32d degree, and of the 33d on the list of the Supreme Council.

The Administrative Section is composed of the 31st, 32d, and 33d degrees, and is under the charge of the Supreme Council of S. G. I. G. of the 33d degree, composed of 27 Inspectors-General. It is directed by a Most Serene Sov. Gr. Commander, elected for life by plurality of votes.

The Presidents and Wardens of subordinate Bodies, if not Deputies to Gr. O., are honorary members of it, and have a consultative vote.

The Sov. Gr. Commander is President for life of the National Grand Orient, of all its Sections, and of the Bodies constituted by them, with voice and deliberate vote on all questions. — *Pomeroy's Democrat.*

## OBITUARY. — BENJAMIN B. FRENCH.

GRAND ENCAMPMENT OF THE UNITED STATES OF AMERICA.
FROM THE GRAND MASTER OF TEMPLARS.

*To our Right Eminent and Eminent Commanders of the Temple, and to all true and courteous Knights throughout our jurisdiction:* —

THE Illustrious Knight and accomplished gentleman, our Past Grand Master, Sir BENJAMIN BROWN FRENCH, expired at Washington, in the District of Columbia, this twelfth day of August current.

His life has been renowned by his unswerving attachment to the Ancient and Honorable Society of Freemasonry, in all its departments and grades.

During a period of six years he presided with distinguished ability over the Templars of the United States of America, and with rare knightly courtesy he adorned the high position of Grand Master.

Honored by his Brethren, respected by his Companions, loved by all his Fratres, he passed through years of activity into the quiet serenity of a green old age.

His knightly sword, without a stain or tarnish upon its bright surface, has been returned to its scabbard, there forever to rest.

To honor the memory of our departed Knight and Past Grand Master, this order will be read at the head of the lines (the Knights being formed in due array), in all our Grand and subordinate Commanderies at the Conclave or Assembly held next after the reception hereof, and our officers of the Grand Encampment and of our Grand Commanderies, and Commanders of subordinate Commanderies will wear crape at the hilt of their swords for six months from the date hereof. Banners will also be trimmed with crape during the same time.

Given at Boston this twelfth day of August, in the year of our Lord one thousand eight hundred and seventy.

WILLIAM SEWALL GARDNER,
*Grand Master.*

By order of the Grand Master.
[L.S.] JOHN D. CALDWELL,
*Grand Recorder.*

## MASONRY IN THE OLDEN TIME.

THE following will interest such of our readers as have a taste for memories and reminiscences of the earlier days of Masonry in this country, and of the usages of our brethren a century ago. We find it in *Pomeroy's Democrat*, by the Masonic Editor of which paper it was copied from the By-Laws adopted by St. John's Lodge, No. 1, of the city of New York, in 1772, over which, if we recollect aright, our talented friend and Brother, Tisdall, at one time presided as W. Master. Speaking "of the Master's authority," these By-Laws read as follows: —

*The Master* has the right of calling an extra Lodge upon the application of three members; of remitting fines, unless opposed by a majority of the members present. Upon *all* occasions *he may control* the Lodge expenses; and as to him shall seem most prudent, *fine*, *admonish*, or *dismiss* members for an offence repeated before the Lodge is closed, on that meeting. He has *always two* votes, and the appointment of all committees, except upon business in which he is a party, for then the members are to be appointed by the Senior Warden, who upon such occasions is to preside. He is the judge of the conduct of visitors, and has a discretionary power to admonish or dismiss them. He is to determine in what order Brethren are to be heard, when two or more offer to speak at the same time. He is to sign all certificates, orders upon the Treasurer, and Lodge accounts.

OF VISITORS. — *Visiting Brethren* are to demean themselves during Lodge hours conformable to the regulations and customs of this Lodge, and the ancient usages of the Craft. On their first visit the Lodge shall bear the expense, afterwards, they are to pay three shillings if they do not belong to a Lodge in town. If they do, they are to pay two shillings only on each night. They cannot be admitted when an extra Lodge meets on business. They may offer their opinion and vote upon any debate concerning Masonry. But without the Master's permission they shall not interfere with any matter respecting this Lodge. No resident Brother who is in easy circumstances, and does not belong to a Lodge in town, shall be admitted as a visitor, unless he is introduced by a member.

OF EXTRA LODGES. — The expense of extra Lodges shall be defrayed by the person at whose request they may be called, and when convened upon Lodge business, the Treasurer shall pay the expense, which shall be allowed in his account. But it must not exceed two shillings for each Brother present.

OF OFFICERS AND PENALTIES: —

| | | |
|---|---|---|
| Members | not appearing in the Lodge decently apparreled and properly clothed twenty minutes after the stated time of opening shall forfeit. | SIX PENCE. |
| ——— | Not attending to the Master's third call to order. | SIX PENCE. |
| ——— | Not attending when appointed on a Committee upon Lodge business. | SIX SHILLINGS. |
| ——— | Absenting during four whole quarters cease to be a member, nor shall be reinstated before they pay all quarterage money and all fines due. | |
| ——— | Guilty of profane swearing, or obscene language during meetings. | ONE SHILLING. |
| ——— | Introducing any subject foreign to Masonry, the interest of this Lodge, or the members thereof. | ONE SHILLING. |
| ——— | Interrupting the Master or Officers while addressing the Body. | SIX PENCE. |
| ——— | Not attending an extra Lodge, if duly summoned. | SIX PENCE. |
| ——— | Appearing in the Lodge when intoxicated with liquor. | DISMISSION FOR THE NIGHT. |
| ——— | Not submitting to the judgment of a committee, if confirmed by a majority of the Body, who upon such an occasion, are to be duly summoned. | EXPULSION |

## OBITUARY.

ANCIENT LANDMARK LODGE, SHANGHAI, CHINA, April 5, 1870.

YOUR Committee appointed to draft resolutions expressive of the sorrow of this Lodge at the death of our late Brother, George Deslandes, respectfully submit the following—

WHEREAS, it has pleased the Grand Master of the Universe, to remove from this life, our late Brother George Deslandes, Junior Warden of this Lodge, who died in London, December 14, 1869, be it

*Resolved*, that we hear the sad tidings with deep sorrow and regret, and feel that in the death of our beloved Brother, Ancient Landmark Lodge has lost one of its most faithful and zealous members.

*Resolved*, That we tender to the parents, relations, and friends of our departed Brother, our heartfelt sympathy in their deep affliction.

*Resolved*, That the Jewels of this Lodge be draped in mourning for a period of three months, and that the Secretary forward copies of these resolutions to the family of our late Brother, and cause the same to be published in the *Monthly Freemason's Magazine*.

Signed,
JOHN H. MACKIE.
W. C. BLANCHARD.
THOMAS W. ECKFELDT.

The above resolutions have been unanimously adopted as read at the Stated Meeting of Ancient Landmark Lodge, April 5, 1870.

I. O. L. VOGELER,
*Secretary.*

# MASONIC CHIT-CHAT.

IMPOSTOR.—In the paragraph in our last, page 351, headed "An Impostor," the name of the individual referred to was accidentally omitted. The omission is not probably a matter of much importance, as such impostors usually have a variety of names to suit their purpose; but that under which he was passing when last heard from was W. H. Derwort.

THE *Masonic Mirror*, formerly published as a monthly at San Francisco, has been changed to a weekly publication. It is a well-conducted and nicely-printed masonic paper, and has our best wishes for its success.

COMPLIMENTARY.—The *Michigan Freemason*, published at Kalamazoo, and one of the best of our masonic monthlies, for August, under the head of "Masonic Exchanges," pays us the following compliment: "The *Freemasons' Monthly Magazine*, now in its twenty-ninth volume, hails from Boston, Mass., and remains what it has been, the champion of the masonic press. Its editor is one of the most loyal defenders of genuine Masonry, and his gifted pen seems quite as vigorous as in days of *auld lang syne*." Thanks, Br. Chaplin.

A MERITED COMPLIMENT.—M.W. Br. John H. Anthon, the talented and gentlemanly Grand Master of the Grand Lodge of New York, pays *The Landmark*, a weekly masonic periodical of that city, the following compliment:—

"Your views on masonic subjects strike me as generllay correct, and I am specially pleased with the courtesy and brotherly temper of your paper, and its freedom from the personality and bitterness which is so often the reproach and disgrace of the masonic press."

EVERY SATURDAY, for September 10, is one of the handsomest illustrated papers ever issued. It contains European war pictures,—the Baden prisoners taken at Niederbronn; French soldiers bathing at Nancy; a Prussian outpost; Saarbruck; and Some Recruits for the South German Army. It has, besides, fine portraits of Mademoiselle Sessi and George W. Childs of the *Philadelphia Ledger*; a beautiful art picture; Morning in the desert; and three admirable summer pictures,—a Picnic in the woods, by A. Hoppin; Summer days, by W. J. Hennessey; and On the beach at Long Branch, by C. G. Bush.

Its literary contents comprise able and very interesting editorials on The Balance of Power, an Empire's Bull Run, On the Uncertainty of Things, A Desirable Calamity, etc. It has a full summary of home and foreign news; two additional chapters of "The Mystery of Edwin Drood;" a sketch of George W. Childs, by James Parton; and other fresh and readable articles. Altogether, it is a remarkable number of this first-class family Illustrated Weekly.

THE Grand Lodge of Pennsylvania has fixed the minimum fee for initiation in the Philadelphia Lodge at seventy-five dollars, and in those out of the city, forty dollars.

THE number of Grand Lodges in the United States is forty-two. The four largest jurisdictions are New York, Illinois, Ohio, and Indiana. Connecticut has the largest average Lodge-membership,—about 190. —New York, Maine, Massachusetts, New Hampshire, Rhode Island, and Vermont, average about 100 each.

ANNALS OF IOWA MASONRY.—We have received a copy of a very neatly-printed and carefully-compiled pamphlet of about three hundred pages, entitled "Annals of Iowa Masonry," by R.W. Br. T. S. Parvin, Grand Secretary. It contains the proceedings of that Grand Lodge, had at its annual communication in June last, with the returns of the Lodges under its jurisdiction, the report of the Committee on Foreign Correspondence, the Grand Orator's address, and a series of carefully-prepared synoptical and statistical tables, of much local value and interest, but we are compelled, by the want of room, to defer any particular notice of it until our next.

IN the Grand Lodge of Washington Territory, charges being preferred against one David Cooper, he was tried in open Grand Lodge, and expelled. Upon this, the Committee on Foreign Correspondence of the Grand Lodge of New York make use of the following language, which is sound and to the point:—

"Might we be allowed to suggest that, however aggravated the case, the Grand Lodge was not the place to try it; and that the absence of the accused, even in disobedience of a summons, did not add anything to the dignity of the proceeding. A special committee to hear evidence, and know why the summons was disobeyed, and action on their report, would have been, to our taste, infinitely more proper. A full compliance with all the forms of law may require a little more patience, but the result, when attained, will prove the source of more satisfactory reflection."